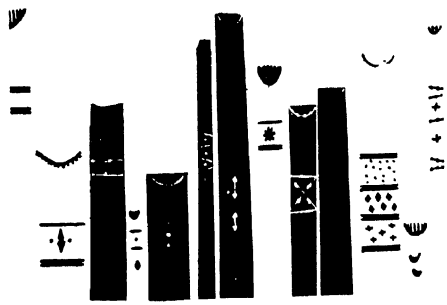
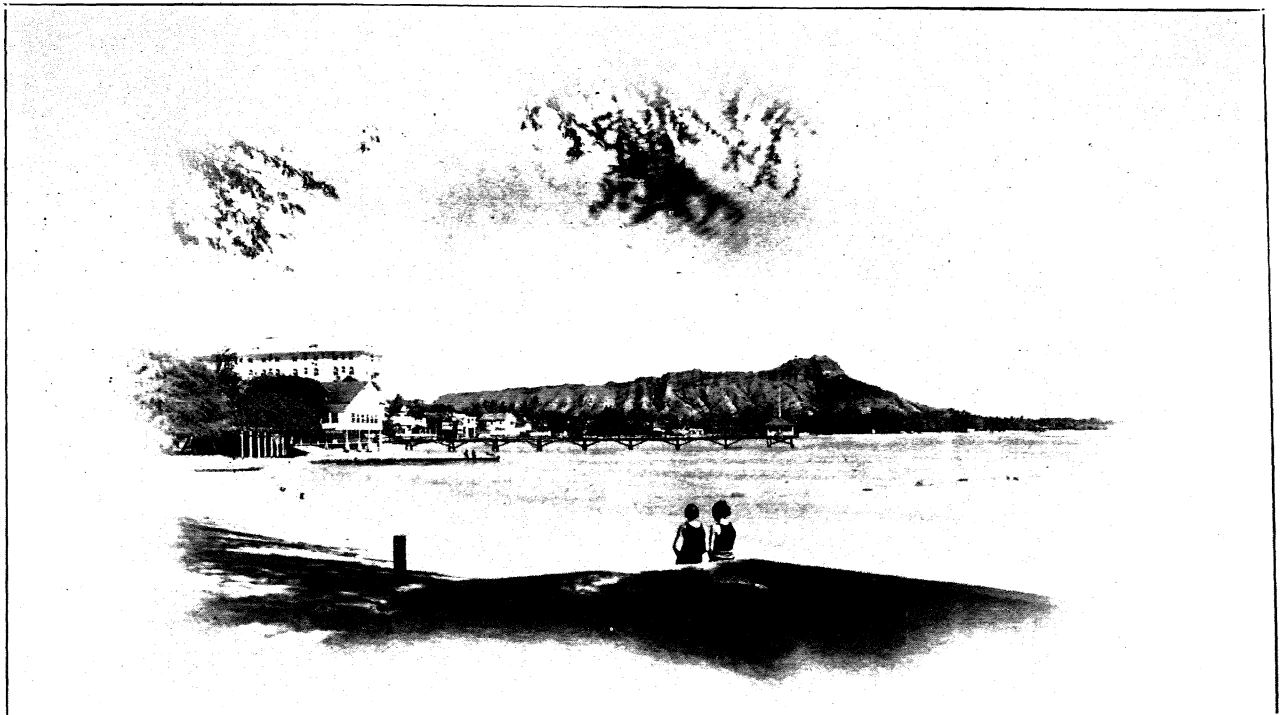
996.9 T23u

69-02850

reference collection book

kansas city
public library
kansas city,
missouri





WAIKIKI

UNDER HAWAIIAN SKIES

A NARRATIVE

of the

ROMANCE, ADVENTURE AND HISTORY OF THE HAWAIIAN ISLANDS

By

ALBERT PIERCE TAYLOR

Author of "Fighting a Typhoon," "Passport No. 17,849," "Miracle of Molokai."

"A ole oe, no keia halau, nolaila aole no oe i iki i ko'u poopoo"—

"You are not of my House: therefore, you do not know the secret of its closets."

—*Hawaiian Proverb.*

HONOLULU, HAWAIIAN ISLANDS

Advertiser Publishing Company, Ltd., Publishers

1922

Copyright applied for, 1922, by

ALBERT PIERCE TAYLOR

All rights reserved.

MY HAWAIIAN ISLANDS

(Translation from the Hawaiian.)

O, give to me my Island home,
Where zephyrs gently whisper love;
Where 'neath majestic palms I roam
To watch the wild surf rove.

I love its mountains and its dells,
Its pathless woods with flowers gay,
Where the bright-plumaged songster dwells,
Warbling notes of welcome on its way.

Beneath the lehua trees we greet
Sweet strains of music on the wind—
Hawaiian maids with garlands sweet—
Endearing scenes of my dear home.

—MARY JANE FAYERWEATHER MONTANO.

TABLE OF CONTENTS

PAGE

THE WHY OF THE TALE 7
Yesterday and Today 16

CHAPTER I
WHENCE CAME THE HAWAIIANS 19
Hawaiian Version of Their Creation 21

CHAPTER II
DISCOVERY OF HAWAII AN UNSOLVED PUZZLE 37

CHAPTER III
TRAGEDY OF CAPTAIN JAMES COOK 48

CHAPTER IV
HAWAII'S MOMENTOUS NIGHT 68

CHAPTER V
BUILDER OF A SEA EMPIRE 82

CHAPTER VI
LINKS BINDING ENGLAND AND HAWAII 87

CHAPTER VII
PIRATES SOUGHT LAIR IN HAWAII 101

CHAPTER VIII
CIVILIZATION CROSSES THRESHOLD 104

CHAPTER IX
MISSION CRUSADER OF THE PACIFIC 116

CHAPTER X
LINKING OLD WITH NEW HAWAII 124

CHAPTER XI
ENTIRE NATION GOES TO SCHOOL 136

CHAPTER XII
PICTURE ROCKS TO PRINTED PAGES 150

CHAPTER XIII
SWEET CHARM OF LEGENDS AND FOLKLORE 156
Legend of Kahuilaokalani 157
Legend of Kahalaopuna 163
Legend of "Pu-ahuula" 167

CHAPTER XIV
TRAGEDY MARKED DISCOVERY OF HONOLULU HARBOR 172

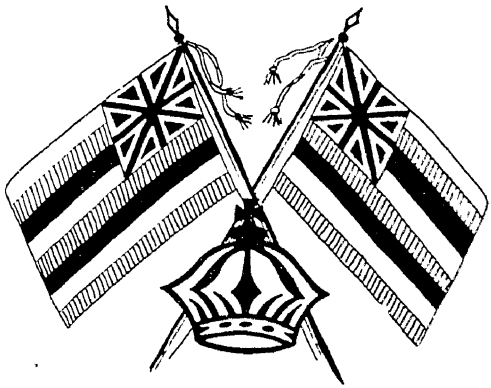
CHAPTER XV
IN VAN OF MORAL ACHIEVEMENTS 184

CHAPTER XVI
GREATEST SWORDSMAN OF PACIFIC 192

CHAPTER XVII
THE "GREAT MAHELE" OF KAMEHAMEHA III 201

PAGE

CHAPTER XVIII
Golden Court of the Kamehamehas 208
CHAPTER XIX
Merry Days of Kalakaua, Rex 218
Yesterdays of Hawaii Nei 220
Giddy Palace and Quarterdeck Days 226
Lament of the Kamaaina 232
Ancient and Modern Kingly Symbols 237
CHAPTER XX
Gaunt Rebellion Stalked the Islands 241
CHAPTER XXI
Hawaii's Preparedness, America's Bulwark 263
CHAPTER XXII
The Crossroads of Adventure 269
CHAPTER XXIII
Isles of Aloha Land 280
CHAPTER XXIV
Passing of Picturesque Monarchy 296
Liliuokalani Is Dying 298
Kalanianaole Passes 301
CHAPTER XXV
Hawaii's Two Sweetest Melodies 308
CHAPTER XXVI
Hawaii's Flag Dominated the Ocean 315
CHAPTER XXVII
Last of the Old Guard 321
CHAPTER XXVIII
Hawaiian Coat-of-Arms and Old Hawaiian Flag 326
CHAPTER XXIX
Only Throne Room in America 331
CHAPTER XXX
Surf-Riding Has Background of Pagan Rites 339
Unmatched Thoughtfulness and Aloha 334
Hawaii's Far Outer Possessions 347
CHAPTER XXXI
The Saint of Molokai 349
CHAPTER XXXII
The Last Word 357
CHAPTER XXXIII
Kotzebue's Remarkable Statements 359
Gone Are the Old Days 364
America Received First Salute 365
CHRONOLOGICAL DATA 368
RULERS OF HAWAII 399



THE WHY OF THE TALE

IF the Hawaiian race today lacks incentive to visualize a goal for national achievement, it has at least, a glorious, imperial, barbaric civilization to look back upon.

As Destiny has already played her cards and euchered the Hawaiians out of their ancient birthright, out of their national and racial independence, and even of their own beautiful, colorful flag, Fate, the mystic sister of Destiny, not only has brought the Islanders beneath the protecting folds of Old Glory, but has also so thoroughly stirred them in the Melting Pot of the Mid-Pacific that their own rare, delightful, winsome and hospitable personality has been largely absorbed in the negative and indistinct civilization which has emerged from the mingling of East and West in the great sea which Balboa discovered centuries ago.

Out of the legendary and mythical haze of the centuries that have paced down the Highway of Time since the bellying sails of Columbus' caravels were lowered for the first time in American waters, to the day when Captain James Cook, Royal Navy, discovered, or rediscovered, the Hawaiian Islands in 1778—an achievement so soon to be marked by the flow of the great navigator's blood into the waters of historic Kealakekua bay when the natives learned he was a human being, not an immortal or a god — a civilization had risen in the Isles of Hawaii, a civilzation that was richly barbaric and permeated with the pomp and circumstance that autocratic and priestly rule imposed. It was a civilization which paralleled with remarkable likeness the old civilization which prevailed, in varying degree, in countries of Europe.

It is my firm belief that although the Hawaiians heretofore may have been classed by historians and churchmen as savages, as heathens and as pagans, they possessed a civilization vastly superior to that of any other Polynesian people, or of any insular people isolated and never previously in contact with another race. This civilization attained by the Hawaiians compares favorably

with that prevalent in Europe in the Dark Ages and the mediaeval period.

The kings of the various islands were autocratic. They held the power of life and death over their subjects. The priests swayed a remarkable influence, and violations of the system of living which they imposed upon the people, called for the death penalty. Women, while acquiring a high place in the lives of the people, were proscribed in their daily life by the rule of the fearful tabu, yet women have always played important roles in the nation.

But the administration of government, the habits of the rulers and the customs of their courts, even the cut of the garments for royalty, chiefs and commoners, and the manner of living was comparable to that obtaining in civilized countries.

Spanish navigators are said to have been wrecked upon the shores of Hawaii island in the 16th century, and the impress of their lives is believed by many Hawaiians today to have been made upon the race. The ancient Hawaiian helmets and cloaks were of beautiful designs, fashioned from the feathers of small birds, so beautiful as to command admiration today, and were strangely like those of the ancient Greeks and Phoenicians, some historians seeing a Spanish influence. Their ceremony of eating was far superior to that prevailing in the baronial halls of Europe, where gluttony and lack of niceties in the partaking of food were in contrast to the delicacy of method prevailing at the fern-covered tables of the chiefs under Hawaiian skies. Trunks of trees, fashioned into bowls beautifully polished, and other bowls of varying sizes and designs, furnished the table. There were large, round bowls for poi; long, concave trenchers for roasted pig; wide, flat ones for fish; small calabashes and gourds for relishes and desserts; large ones filled with water with fern leaves floating upon the surface for use as finger bowls — providing the ancient Hawaiian with dishes that, in a measure, are as beautiful as the chinaware which graces our modern, civilized tables. There was no hasty use of both hands over a fish, or fowl, or pig. Reclining upon one elbow, even as epicurean Romans and Greeks of old reclined, the chief used the fingers of

the other hand to separate the flesh before him, and each morsel was conveyed to the lips with as much delicacy and grace of movement as possible, and the finger bowls were frequently used. Can we say as much for the Europeans of the Dark Ages?

So closely allied were the ceremonies of the Hawaiian priests to those of the Jews of ancient Palestine,— even to the manner of constructing their temples,— that there is cause to wonder at such superior civilization. The Hawaiians had their Temples of Refuge into which the pursued from justice, malefactors, and innocently accused persons, could seek and receive shelter and respite from injury until the temple authorities could determine their guilt or innocence. They had their purification of the temples with salt, similar to the ceremony in Palestine. They performed the ceremony of the circumcision as it was performed in the Holy Land. They had their ashes and sackcloth. The priesthood was related to the government and to the direction of the habits of the rulers as the priesthood was related to the rulers in Palestine.

Out of the legendary past came the welding of island kingdoms into one until they became the solidified, glorious and brilliant empire ruled by Kamehameha I, often styled Kamehameha the Great, advisedly termed the "Napoleon of the Pacific," because of the superb generalship displayed in war by this pagan, barbaric ruler, who reigned wisely and with power, whose contact with the white men of England and America gave him a better understanding as to the part his own kingdom might play in the affairs of men and nations, a remarkable man who died in 1819, a year before the American missionaries reached the shores of Hawaii to plant the seeds of Christianity.

Kamehameha was a lawgiver as well as a soldier and conqueror. "Let the old men and women and the children lie down in safety beside the highway," was his mandate, a law simple and direct, free from unnecessary verbiage, forcefully free from ambiguity, yet majestically phrased, and as replete with legal meaning as the volumes upon volumes which English-speaking peoples have made upon the same subject.

The royal court of Kamehameha the Great was as brilliant, in a comparative sense, as that of his contemporary, Emperor Napoleon I. Surrounded by great chieftains and generals of his own race, with here and there an Englishman and an American occupying high positions in his court, encompassed with ceremony and imperial pomp, marked by a display of gorgeously colored feather helmets and cloaks and beautiful feather kahilis, every symbol being pregnant with meaning when Kamehameha stood, or was seated, to listen or to speak, to hold audience, to impose penalties of death, or to receive conquered kings and chiefs, there was indeed a strange parallel between this court in Hawaii and that at Versailles. Napoleon roamed over Europe with his vast armies and brought potentates and princes to their knees. Kamehameha made similar campaigns and conquests over all Hawaii.

It was such a kingdom, prepared even for the new religion about to come to the Islands, that the aged Kamehameha turned over to Fate and Destiny on May 8, 1819, when he passed to the Beyond. The ancient tabus, the old religion, the temples and the stone and wood gods, were utterly destroyed when Kamehameha the Great's favorite queen, Kaahumanu, and his son, Liholiho (Kamehameha II), decided that it was time for women to be the equals of men, and that the ancient religion gave the people nothing. Then it was that the royal edict was pronounced to destroy the age-old religion.

In this remarkable position of a race without a religion, New England missionaries on March 30, 1820, found the Hawaiian people, receptive and eager for a new religion to replace that which they had voluntarily cast into oblivion. Never before in the history of the world had there been such an illustration of moral force. And thus the religion of the Anglo-Saxon race gained its foothold in the Hawaiian Islands, giving new impetus to political, industrial, maritime and social life in the mid-Pacific paradise.

The kings and chiefs continued their autocratic rule, but the power of life and death was circumscribed. Men of England, America, France, Russia and Spain sailed into the island har-

bors with their war and trading ships; diplomats and religionists played their cards in the effort to build influence or retain it; the Islands, even the native rulers and chiefs, became pawns in the game of diplomacy; guns of warships were trained upon the city of Honolulu now and then; its treasury and customs revenues were occasionally raided and confiscated; filibusters plotted in San Francisco in the 50's of the last century to capture the Islands and establish a republic; its flag was lowered frequently in the face of superior power.

Able men entered the employ of the kingdom and advised the rulers well. Others, adventurers, soldiers of fortune, sycophants and grafters, also secured employment and were cause of innumerable scandals in government, social and industrial spheres of activity.

Diplomats, potentates, princes, admirals, generals, authors, travelers, scientists, explorers, scholars, painters, beautiful women from foreign lands, visited Hawaii in numbers as the reigns of the Kamehameha dynasty came to a close in 1874 and the new dynasty of Kalakaua ruled for twenty years more.

The establishment of steamship lines between San Francisco and Honolulu and with the Orient and the Antipodes brought cultivated men and women and more soldiers of fortune to the Islands to bask in the smiles of royalty; for Kamehameha IV was the king of the elegant and jovial manner; Kamehameha V, the king of regal dignity and ceremonial exactitude; Kalakaua, the royal, merry monarch, all serving in their various ways to create a charming mecca for travelers. Travelers, and particularly Bohemians among them, loved the Islands and their kings in those former days, forty to seventy years ago, and sang of them in prose and poem. There were plots to thrust at least two of the monarchs off their thrones, all to fail, with the exception of the final movement against Liliuokalani in 1893.

Kalakaua, seeking health, died upon the shores of the Golden Gate. Liliuokalani, imperious, headstrong, looking back to the imperial days of Kamehameha the Great, decided she should rule with the personal power of the barbaric rulers and not under the moderate provisions of a constitutional monarchy. She believed,

like Louis of France, that She was the State. Two years of her reign passed and she was thrust off the throne. A Republic was set up by Americans and others who believed that the time had come when it appeared necessary to establish a stable, modern government. A President was chosen to administer the government through a cabinet of ministers. It was the end of monarchy.

Came a day when, down in another part of the world, in the harbor of Havana, an American warship was sunk — the Maine. Soon the armies of America and Spain fought upon the soil of Cuba, and suddenly the world was electrified when, on the opposite side of the globe, came a message that the power of Spain had been humbled in the great bay of Manila. Flashed the message from Commodore Dewey, commander-in-chief of the American fleet lying victorious at anchor in the bay before the shattered hulks of the proud fleet of Spain, to President McKinley at Washington: "Send troops!"

Hawaii then became the actual "Crossroads of the Pacific." Long lines of troopships steamed out through the Golden Gate into the broad Pacific, destined for far-away Manila, a long, hot voyage for newly recruited troops never before out of sight of any land, a transport problem which America never before had faced. Honolulu, midway across the Pacific, nestling in the shade of its cocoanut groves, cooled by the trade winds blowing down from the Arctic Ocean, offered a haven of rest — for Honolulu means "fair haven."

But Hawaii was yet a Republic, a foreign land, and to receive America's transports and offer comfort to her soldiery was to declare herself an ally of America, an enemy of Spain. Then, as a military measure or necessity, on July 6, 1898, the Congress of the United States passed a Joint Resolution of Annexation, Hawaii became a territory of the United States, and transports and warships flying the Stars and Stripes thereafter sailed into the American port of Honolulu.

Hawaii has been a land of romance and adventure. It has been the playground of poets and prose writers, of painters and musicians. "The loveliest fleet of Islands that lies anchored in any

ocean," wrote Mary Twain in a letter which adorns the wall of my library. Robert Louis Stevenson, Charles Warren Stoddard, William R. Bliss, George Chaney, Jack London, Lord and Lady Brassey, and scores of other authors have been in Hawaii and received inspiration for their pens.

In monarchy days everything centered upon the court and the royal palace, the princes and princesses, the balls, receptions and audiences in the beautiful throne room of the Palace of Iolani; around the visits of wooden-walled warships whose presence in port meant dances and receptions on board, often with the king and queen and the court present. There were gay parties in the country; there was music; there was love and adventures in love when gay midshipmen plighted their troths to beautiful, brown-skinned, soft-eyed maidens of Hawaii, many of whom may have but recently returned from finishing schools in America and Europe. The rulers of Hawaii were as polished in manner and as educated as many who occupied the thrones of foreign countries.

And so, with this lengthy foreword, just to suggest to the readers of this book why so many brilliant, colorful and adventuresome incidents could happen in Honolulu and throughout Hawaii during days when the courts of the Kamehamehas and Kalakauas were so replete with pompous and semi-barbaric pageantry, this narrative of "Under Hawaiian Skies" is offered.

This is a narrative, not a history. I have begun the completion of this book on this January 7, 1922, in commemoration of the centennial date of the first printing done in the Hawaiian Islands, or west of the Mississippi. A century ago today the little Ramage printing press, brought around Cape Horn from Boston to Honolulu in 1820 in the first missionary brig Thaddeus, was screwed down by the mighty chieftain-general, Keeaumoku, in the presence of the King, missionaries and many Hawaiians of note, and the first printed sheet of words in the Hawaiian language was struck off, one of the most prophetic of the historic incidents of the western world.

This very day, also, only a few hours back, I watched the eyes of the last titular Prince of the Hawaiian dynasties —

Prince Jonah Kuhio Kalanianaole — Hawaii's delegate to Congress for twenty years, close in death at Waikiki. Both this century-old incident, and this hours-old memory, are inspirational, and thus I dedicate this book to the people of Hawaii, both Hawaiians and haoles alike, among whom I have dwelt for nearly a quarter of a century, and to the people of the world, who, having little time to read a complete, academic, chronological history of Hawaii, wherein may be crowded so much data that the average reader, or traveler, does not care to absorb, will find in this volume of word panels of historical events, sufficient history to tell what Hawaii was and what Hawaii is today.

It has been my endeavor to permeate this narrative with an atmosphere of the real, lovable Hawaii, to give an intimate insight into the Hawaii of olden days, so that the traveler who visits Hawaii today or tomorrow and finds it modern, with much of the old, charming life absent, leaving only Hawaii's soft, alluring climate, its wonderful beaches, its active and awe-inspiring volcano of Kilauea, and its hospitality towards travelers, will know that in these beautiful, scintillating, colorful waters away down in the lazy latitudes of the Pacific, there is a group of isles that form one of the most charming, sunny spots under the American flag.

In a quarter of a century devoted to Hawaii and its people, absorbing much of its history, its myths and traditions, and realizing the lofty place which these kindly Polynesians have acquired in the sun, I have written much about the Hawaii of yesterday and of today. A number of my stories of Hawaii have appeared in the Honolulu Advertiser, with whose editorial staff I have been associated these long years. From these stories I have retrieved much that will be found snuggled away in the pages of this book. Much of the narrative is new, and is that which comes "by word of mouth" from Hawaiians —"lip pages" of Hawaii's ancient history of the period before the Islanders had a written or printed language.

I am also indebted to many of Hawaii's numerous historians, legend-writers and bards, and their abundant works, and to them I extend my acknowledgments for information that has been of value in my own compilation. Among these are Prof. W. D.

Alexander, the historian; Thomas G. Thrum, historian and compiler, an indefatigable writer, whose literary work in and concerning Hawaii covers half a century of unusually able activities; Mrs. Mary Jane Montano, descendant of chiefs, a Hawaiian poetess and historian; Robert C. Lydecker, librarian of the Territorial archives, whose services in preserving scattered documents of old Hawaii has aided this work; the late Prince Jonah Kuhio Kalanianaole, delegate to Congress, Prince of Hawaii, gentleman and adviser of his people; the late Queen Liliuokalani, whose reminiscences of old Hawaii related to me personally were of exceptional value; to Sanford B. Dole, Hawaii's only President, its "grand old man," who has been a source of inspiration; Robert W. Andrews, custodian of the Archives of the Mission Cousins' Association, whose office is in the little coral house in Mission Center, where are preserved the journals and papers of the first missionaries in Hawaii, and where, close by, the first printing in Hawaii was done a century ago, and where, also, some of the pages of this book were written, where I spent weeks in compiling the historical narratives of Rev. Asa Thurston, Rev. Hiram Bingham, the Chamberlains, S. N. Castle, Amos Cooke, Dr. G. P. Judd, of the kings and chiefs, the queens and chiefesses, and others prominent in the development of Hawaii's educational, religious, industrial and financial needs; to Dr. H. B. Gregory, director of the Bishop Museum; and to writers of decades ago, including David Malo and D. Kamakau, the native historians; Rev. Sheldon Dibble, recorder for the early missionaries; Abraham Fornander, historian and compiler; Rev. Samuel C. Damon, editor of the Friend, and friend of the mariners; Col. Curtis Piehu Iaukea, court gentleman and former chamberlain to Their Majesties King Kalakaua and Queen Liliuokalani; to E. Renmus, traveler and writer of charm; and I am also indebted to many of Honolulu's men and women who moved in the royal court circles of the reigns of the later Kamehamehas and of the Kalakuas for interesting sidelights on life in Honolulu when the officers of the English and American navies contributed not a little to the gay social life of the Hawaiian capital.

In my time in Hawaii as a newspaperman I have interviewed hundreds of notable persons at Honolulu, most of them aboard vessels as they were entering Honolulu harbor — diplomats, admirals and generals, heroes, adventurers, soldiers of fortune, treasure seekers, swashbuckling war correspondents, international criminals, literary and musical folk, captains of industry, makers and breakers of empires, revolutionists, bucko mates, South Sea pirates, explorers, royal personages, shipwrecked castaways. It is thus, I believe, that I have corralled the "atmosphere" that I sincerely hope will make this narrative interesting and of value to those who would know Hawaii, but who cannot wade through a complete history, just to give the readers an insight into the charm of life here in the Yesterdays so that they may the better enjoy the Hawaii of Today — and yet, herein, are many facts marshalled and placed on dress parade.

Again, this narrative, not a history, is offered to the people of Hawaii, to those who travel, to those who just read, to those who love stories of romance, adventure and achievement, to those who would become better acquainted with this tropical outpost of America, this picturesque island territory, this Malta of the Pacific, lying so peacefully in these Lazy Latitudes of the Pacific.

ALBERT PIERCE TAYLOR.

"Luana-Pua,"
Honolulu, January 7, 1922.

YESTERDAY AND TODAY

THE Hawaii of Lord George Byron, R. N., Charles Warren Stoddard, Robert Louis Stevenson, of Mark Twain and Lord and Lady Brassey, of Sir George Simpson, of the Duke of Edinburgh, of Isabella L. Bird, the Hawaii of the picturesque monarchy period when dusky monarchs ruled the Paradise of the Pacific, has passed, but the same old moonlit nights remain, the cocoanut palms leisurely nod over the coral beaches; the strum of the guitar and the tinkle of the ukulele

are heard in the soft Hawaiian night; for the climate of Hawaii has the same charm today as it had in the past.

Hawaii only has changed its flag from the colorful, striped ensign of the monarchy, to the Red, White and Blue of the American Republic; has acquired paved thoroughfares, electric street railways, automatic telephones, cable and wireless systems, modern hotels, automobiles by the thousands, traffic police, all replacing the old winding coral roadways, the old-style hotels with their wide *lanais* and charming, fragrant gardens.

Where once upon a time the harbor of Honolulu was fringed with quaint wooden sheds to receive cargoes from the Eight Seas and where old-time frigates with lofty masts and spreading yards were anchored in "The Stream," today there are great concrete piers comparing with the most modern at the Golden Gate and at Gotham, with huge ships-of-war and great steel commerce carriers resting their steel bulks against them.

Some of the picturesque elements of Hawaii have disappeared in the march of progress, but yet it is the Paradise of the Pacific, the "Rainbow Isles" of Captain James Cook. Under the impetus of commercial development Honolulu has become the strategic maritime "Crossroads of the Pacific," for ships still come from the Eight Seas. They come from the lands of spice, of coffee, from the South Seas where old-time primitive life may yet be found even as the traders found it half a century and more ago; they come from mysterious realms of the Far East; they carry away huge cargoes of sugar just yielded from thousands of acres of rich sugar cane, pineapples that come from vast fields stretching from sea to mountain; bananas that grow luxuriantly in water places; tobacco and coffee that grow on the uplands of entrancingly beautiful Kona.

But in Honolulu and everywhere in the Hawaiian Islands may be found bits of the picturesque Orient and of the South Seas, for Hawaii is a cosmopolitan land and upon its shores dwell races of the great and of the small nations of the world, and they dwell in amity, while the grist mill of Americanism rumbles on year in and year out, mixing in its crucible all the foreign

elements mingling in the Mid-Sea Paradise and yielding a harvest of new citizens of the parent Republic.

The modern globe trotter has flung away his pugareed helmet and green-lined sun umbrella; he has discarded the label of "tourist" and "Baedeker" is no longer a conspicuous volume carried in his hand while he visits strange lands — even Hawaii. He wants to move and live abroad much as he moves and lives at home, and he wants the conveniences he knows at home. He disembarks at Honolulu from a palatial steamship upon a modern wharf, steps into a high-powered motor, drives along a modern paved boulevard, directed here and there by traffic police, and draws up before a hotel as modern almost as any he has left behind him in San Francisco, Chicago or New York — but suited exactly to Hawaii's "open-air" climate. That is Honolulu.

At the picturesque port of Hilo, where Lord Byron named the beautiful crescent harbor "Byron's Bay," one hundred and ninety miles from Honolulu by water route, he disembarks upon a modern wharf, steps into a motor and is whirled over miles of paved roadway to the very brink of the awe-inspiring, roaring, living, lava-lashed crater of Halemaumau in the volcano of Kilauea — a satin-slipper trip for Milady. Hawaii is a playground of the world, where every month is the month of May, where Nature smiles most alluringly be it summer or winter, for winters and summers in Hawaii are synonymous.

Like Egypt, Hawaii is a land of contrasts and memories, the isles a mecca for travelers, but with an atmosphere laden with memories of an ancient existence which was a glorious period of the history of the Islands.

A. P. T.

CHAPTER I

WHENCE CAME THE HAWAIIANS?

OUT OF THE DAWN

WINGING its way high above the vast waste of waters, far up under the blue vault of heaven, a great bird soared majestically, wheeling and dipping, now upon one wing and now upon the other, and then, sweeping downward, dropped an immense egg, which, falling upon the crested waves, burst into fragments and formed the archipelago known today as the Hawaiian Islands.

— *Hawaiian Tradition.*

MAUI, a superhuman being or god, is said to have laid his hand upon the sun and arrested its course, giving his consort time to finish the work of creation which she was anxious to complete before darkness drew its pall over the face of the earth. So ended the first day in the Hawaiian creation.

— *Hawaiian Tradition.*

IN ancient Hawaii there was belief in a trinity of gods. Ka-ne, the creator of the world, removed the cover of a great gourd calabash, and throwing it high in space, formed the sky. The god placed his hand within the gourd and brought forth a flaky, white substance, and throwing it into the air, formed the clouds. He thrust his hand again into the calabash and drawing forth

a great handful of seeds, threw them into space and thus formed the stars, the sun and the moon. Then he placed his hand once more in the gourd, and folding his fingers, made the mountains and the valleys and the fertile lowlands to the edge of the sea.

After Ka-ne had done all this, the god Lono came, the god of verdure, and planted all the verdant things which have made earth so glorious, fragrant and beautiful.

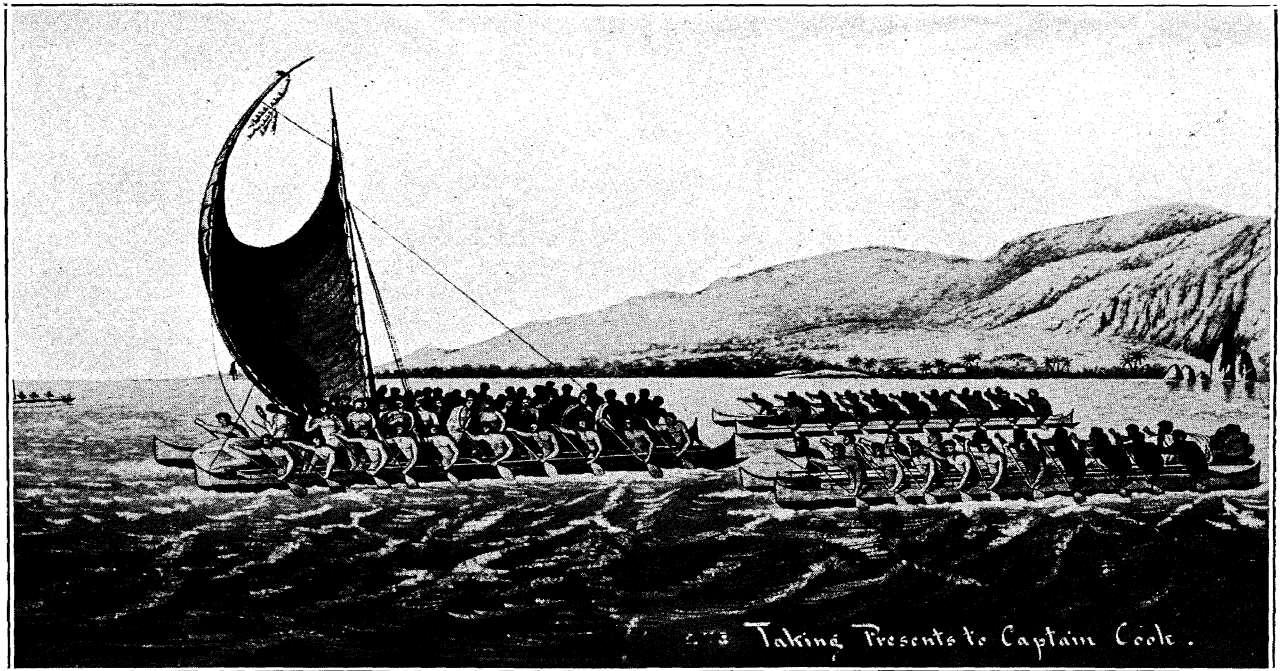
Came then the god Ku, who looked this way and that, striving to determine what more should be done to make the earth complete, and concluded that man was necessary to what his fellow gods had accomplished. Therefore, he created man and became the judge of right and wrong.

— *Hawaiian Legend.*

PELE, dread goddess of all volcanoes, a "foreigner from the "West," who dwelt in Hawaii, within the vast, fiery, always-threatening and ever-active volcano of Kilauea, linking her vast resources with those of the superhumans of the age agone, is still engaged in the task laid down by the gods of the trinity, and year by year disgorges vast, tumultuous, blazing rivers of molten lava down the slopes of the "burning mountain" of Mauna Loa. Hawaii is yet in the creative stage, despite the humans who have made a garden of the summits, the slopes and the shores of these Isles of the Lazy Latitudes.

— *Hawaiian Legend.*

ONE can visualize regal, bronze-hued kings and chiefs of these isles in the days of feudal glory, surrounded by retinues of great chiefs and priests and with a background of warriors bearing their forest of deadly spears pointed skyward, with the tom-tom of the drums throbbing, standing upon the high lands of Mauna Loa's slopes, gazing out upon the still bosom of the Pacific Ocean, mysterious and horizon-lost in its



Great war canoes of King Kalaniopuu, forerunners of the pleasure craft of today at Waikiki Beach, taking gifts from Kealakekua Bay out to Captain Cook's ships. Thousands of these canoes in later years transported Kamehameha the Great's armies from island to island on his conquests.

Daguerreotype of two beautiful women of the courts of Kings Kamehameha IV, V, and Lunalilo. Left to right: Jane Swinton Brown and Mrs. William Beckley. With Abigail Maikai, wife of Major Maikai, they formed an accomplished trio.

glittering, heaving monotony, and watching a tiny object drift ever so slowly — to them a titanic native canoe — bearing masts and sails, vaster than the wind-holders of native fiber they used.

Who can satirize ignorance begotten of isolation of centuries upon centuries because of the fear expressed at such a spectacle rising out of the sea?

Such may have been the astonishment of Kaliniopuu, the king of Hawaii, and of the great Kamehameha, founder, later, of the Hawaiian monarchy, when Captain Cook's ships of discovery came to anchor in Hawaiian waters in the beautiful bay of Kealakekua, island of Hawaii, where the navigator was first regarded and honored as the god Lòno, returned to Hawaii after centuries of absence, and where finally, regarded now as a human being, the tragedy was enacted when the Englishman forfeited his life upon the coral and lava shore.

HAWAIIAN VERSION OF THEIR CREATION

POETIC EPIC CHANTS OF LOST CONTINENT

HAWAIIANS and historians alike have invaded every field of research and opportunity to answer this question. None has yet satisfactorily found a solution to this puzzle of the ages.

Traditions, legends, genealogies, chants, great areas of picture rocks whereon Hawaiians carved strange marks, even the sacred burial graves have been brought under the searchlight of investigation.

Because of a similarity of religious ceremonies some historians assert that the Hawaiians are of Jewish origin, descended from a wandering tribe of Israel which crossed Asia and went into the Pacific. Because of hieroglyphics carved upon rocks in remote places, some historians ascribe an Egyptian or Persian ancestry.

Some assert that they are a fragment of the Incas or Aztecs, and some that Atlantis had not been engulfed before a fragment of its people had crossed to the American continent and then on to these mid-sea isles, themselves part of a continent where now water is horizon-wide.

Others say their progenitors are the Tahitians, because of similarity of appearance, build, speech and customs. But whence, then, come the Tahitians? And so the old, old question goes on and on in a circle.

Science has come to the aid of history, and anthropology is now a possible link that may solve this puzzling and baffling question.

To the Hawaiians there is no puzzle. The origin of their race is solved, in their opinion. Their legends and traditions, their genealogies and chants, have so impregnated their thought that what is myth to foreigners is fact to the Hawaiians.

"Mai ka po mai mai ka lewa mai, makou," reply the Hawaiians when they are asked their origin, whence they came. Interpreted, this cryptic sentence says: "We come from the night, from the moving space," which practically avers that they are the Children of God, coming into the light of day from the ever-mysterious night. This symbolic interpretation reaches back into the hazy, mystic ages linking fact and myth, and who can tell when myth ends and fact begins?

Historians and many authors dealing with the subject of Hawaii, say Hawaiians, have made a grave error in their interpretation of the Hawaiian word "lewa," practically all of them mistaking it to mean a boat in motion upon the water, and therefore, finding the word "lewa" recurring frequently in ancient chants, they have caught the idea it means the movement of boats or ships toward Hawaii from a foreign shore, bringing peoples here whom they, the historians, assert were the originators of the Hawaiian race. The Hawaiians who delve into the mysteries of word interpretations, aver that "lewa" means anything in motion,— the clouds, a flight of birds, the foamy crests of the billows — but not boats.

No written history recorded the favorite places of residence of the very ancient chiefs and people; their migrations, if any, with what craft they made their journeys; how their gods originated. The narrative of ancient Hawaii has come down as heard by the ear, father to son, down through the centuries. It was only through memory, set to sonorous chants, that the ancient Hawaiians were able to hand down to their descendants the knowledge of prehistoric events. Memory was the book in which they recorded all former happenings.

But trusting to memory led to differences of opinion and different understandings of what they heard of ancient events. One class of persons would consider that what they had learned, and as they learned it, was correct. Others who had heard it with variations would suppose that their version was preferable, and would treat the other as deceptive; hence tradition would be divided into branches and the truth fall out.

Hence, probably, the great differences in the genealogies of the chiefs. One genealogy assumes one starting point, and another, another. One thinks his genealogical series is the best, and the true one; another thinks the same of his, and both perhaps are in error, because the memory was in fault at the beginning.

There are names of places and persons in Hawaii met with in ancient chants, the origin or meaning of which, however, is lost. The Hawaiians today know nothing whatsoever concerning them. But the explanation may be found in the chants of Hawaii Loa, a person of ages ago, who speaks of the "Hawaii moe" and "Kahiki moe," or the Hawaii "under the water," apparently a reference to the Hawaiian Deluge version.

From these chants the Hawaiians have made the interpretation that Hawaii was at one time part of a vast continent, instead of the present small group of isles in mid-sea, which they claim are only the tops of the mountains of the former continent. There came a titanic submergence. The Hawaiians speak of a "Hawaii that sleeps under the water" (Hawaii moe). The great area of the continent bore names of places and of persons that were lost in this cataclysmic submergence. But the names

continued to be chanted and chanted down through the centuries, but no one knows their full meaning.

Cold, calculating science, separate and apart from mere fanciful traditions of a myth and legend-loving race, is now endeavoring to demonstrate that there was once a continent in the Pacific where now are only straggling archipelagos of coral and volcanic isles stretching from Hawaii far down into the South Seas. As late as 1920 Prof. William Alanson Bryan, member of the staff of the Bishop Museum of Honolulu and of the faculty of the University of Hawaii, set forth upon an expedition into the South Seas to prove that this theory of a former continent, now submerged, stretching down the Pacific, is correct. Despite the fact that scientists have stated that volcanic disturbances thrust peaks up from the bottom of the ocean, or that trillions of coral insects built with infinite patience until coral atolls rose above the sea surface, Professor Bryan, a scientist, believes thoroughly in the idea of a submerged continent, thereby becoming an advocate of the old legend of the Hawaiians.

So it may be proven that these names, now unknown in their meaning, may sometime become known.

Hawaii Loa, according to the traditions, traveled extensively, and, it is assumed, along the shores of this great continent, in his great canoes, and that, returning, he brought peoples here. To the Hawaiians this tells how the slave-caste came to be introduced among the ancient Hawaiians.

It is said in the ancient genealogical account of Hawaii that the race was "of themselves," had their origin here and that all the present race has sprung from them. In the genealogical account called Kumulipo (kumu = foundation, root; lipo, from the depth of the sea, or blackness, or a cavern), it is said that the very first person was a female, and her name was Lailai. It is also said, in the genealogies, that she sprang from the Night, and from her the Hawaiian race. Kealiiwahilani (the Adam of the Hawaiians), was the name of her husband, but it is not related what were the names of his parents. It is the tradition that Kealiiwahilani came down from Heaven and when he looked upon Lailai and saw that she was beautiful — she was living at

Lalowaia — he took her unto wife, and their immediate descendants were the progenitors of the Hawaiians. There is a strange, eerie parallel in the Creation, as told in the Bible, and the creation of the Hawaiians as related in their ancient chants, for it includes a Deluge, just as Noah was the outstanding figure in the biblical scene described at Mt. Ararat.

After Lailai, it was said again in the genealogy, that the first person was of the male sex, that his name was Kahiko, that something was said of his grand-parents and his parents, but nothing distinctly as to their character. All that is clear is that Kahiko was a man.

Kupulanakehao was the name of Kahiko's wife, and from them were born Lihauula and Wakea. Wakea had a wife whose name was Haumea, more frequently and better known as Pa-pa.

Wakea and Pa-pa have generally been referred to as the better-known progenitors of the Hawaiian race.

It is said in all seriousness concerning Haumea, or Pa-pa, the wife of Wakea, that a precipice (pali) was her ancestor. This tradition comes from the genealogy of Paliku, and that from Pa-pa was understood to have sprung a line or race of people.

Paliku was the fifty-sixth generation of the twelfth period of the Hawaiian creation, and he was the son of Palipalihia and his wife, Paliomahilo. Wakea was the twentieth generation in the order of things. Ololo was the brother of Paliku.

The foregoing are the persons spoken of in the Hawaiian genealogies as Hawaiian progenitors; therefore, they are considered as standing at the head of the Hawaiian nation, but the place of birth is not mentioned.

Because the names of the places where these persons resided, as Lailai and Kealiiwahilani, residing at Lalowaia; Kahiko and Kupulanakehao, at Kamawaelualani, and Wakea and Pa-pa at Lolomehani, are not known today, nor for more than a century and a half, the Hawaiians assert that these were probably located on what is now the submerged continent.

Wakea and Pa-pa separated and Pa-pa lived at Nuumehalani, a district, but the name of the "great ground" was Nuupapakini, "the earth," evidently referring to the continent, that was. There,

Pa-pa (or Haumea), had many grandchildren. From Wakea to the time of Haumea's death there are said to have been six generations. After these followed nineteen other generations, and that some portion of these dwelt on the identical part of the continent that is now comprised in the Hawaiian group. The twentieth of these generations, called Kapawa, is spoken of as living at Kukaniloko, in the district of Waialua, island of Oahu, on which the capital city of Honolulu is located. Kukaniloko was said to have been Kapawa's birthplace.

From the time of Kapawa to the present day the generations of men on these islands are more or less well known and readily traced.

For decades historians have assumed the theory that the Hawaiians came from Tahiti, because of the frequent recurrence of the word "Kahiki" in chants. The early missionaries and interpreters of the Hawaiian language immediately translated this word as "Tahiti."

This interpretation led to the assertion that the Hawaiians had migrated to Hawaii from the Tahitian group, basing their theory upon the supposed fact that the Hawaiians were so similar in build, living habits, dress and feudal relations within their clans.

"Ka-hiki," however, freely translated, means the east, the east of the place "where the sun rises." This is according to the translation of Hawaiian scholars. The Hawaiian name for Tahiti is "Polapola."

Possibly the original name of the great continent was "Kahiki," or "Kahikina," the coming of the sun.

In the early days of the contact of the white race with the Hawaiians and the evident difficulty of the foreigners learning the native tongue, the meaning of Hawaiian words was often misjudged, particularly the figurative language in which the Hawaiians indulged so largely. Thus, "Ka-hiki" becomes "Ta-hiti" to these early visitors, and their mistakes, according to Hawaiian authorities on their history and language, became accepted and each later historian used this version.

In poetic language "Ka-hiki," "Ka-hi-kina," "Hiki-mai" and "Ka-hikiku" mean "the coming," which again naturally interprets the coming of the dawn. So again, the theory of creation among the Hawaiians and the story of the later generations falls back upon the submerged continent, or the Hawaiian Deluge, called the "Sea of Hinalii," the latter being a chief of that period. The submergence left several groups of islands, and thus there were survivors, such as the Hawaiians, the Tahitians, the Marquesans, the Samoans and so on, while a vast area of land and names disappeared beneath the sea.

By a strange coincidence the name of the Hawaiian Noah was Nuu. The latter built a large vessel, so tradition says, and a house was placed on top of it and called "He Waa-Halau-Alii o-ka-Moku." When the flood subsided the gods Kane, Ku and Lono entered the "Waa Halau" of Nuu and told him to go out. He did so and found himself on top of Mauna Kea, possibly the Mount Ararat of the Hawaiian Deluge, and he called a cave there after the name of his wife, Lili-noe, and that cave remains there to this day. Other legends say it was not there where Nuu landed and dwelt, but in Kahiki-Honua-Kele, a large and extensive country. Some legends say that the rainbow was the road by which Kane descended to speak to Nuu. When Nuu left his vessel he took with him a pig, cocoanuts and awa as an offering to his god, Kane. As he left his vessel he looked up and saw the moon and thought that was the god and said to himself, "Thou art Kane, though thou hast transformed thyself to my sight," and so he worshipped. Kane spoke reprovingly to Nuu, but on account of the mistake, no punishment was meted out to him. Then Kane ascended to heaven and left the rainbow as a token of his forgiveness. All the previous population having been destroyed by the flood, Nuu, the legend runs, became the second progenitor of all present mankind.

Ancient chants relate that the island of Maui was named after Hawaii Loa's first born son; island of Oahu was called after Hawaii Loa's daughter; island of Kauai was called after Hawaii Loa's younger son; his wife's name was Waialeale, and they lived on Kauai, and the highest mountain there was called

after her because upon it she was buried. And thus other islands and districts were called after the first settlers.

But for the love the people here bore for the great continent that "sleeps under the sea" and for their surviving islands, they gave certain names to perpetuate events, such as Kahiki-nui, on Maui, but they are said, according to Hawaiian tradition, to have called the "great continent" Hawaii, and retained this name for the group on which they found themselves as survivors.

If not so, Hawaii was then the name of a person and the islands were named for that person.

What does the word Hawaii mean? From time immemorial the Hawaiians have called themselves "Ko-Hawaii," meaning "Of Hawaii"; "Kapae aina o Hawaii" and "Na Moku Hawaii," meaning "The Islands of Hawaii." This, in the opinion of Hawaiians, means that the islands were those "of" the continent. Otherwise the meaning is not altogether clear, but is figurative, and means "In the beginning," or "the water trough," or "to dash water upon a steaming surface."

The word Hawaii seems to be of comparatively recent origin and only known in the 903d generation from Lailai. These islands, according to some ancient chants, were known by the prehistoric people as the Houpo-a-Kane ("the bosom of Kane") anterior to the time of the last continental collapse which separated each island by the channels that now exist. It is strange that one has to refer to tradition to corroborate this event.

It is related that certain persons landed here from a foreign country — "Ka-hiki," the east — known as Paao and Makuakaumana and their companions, guided across the waters by the stars which formed the compass for the ancient Hawaiians; and that Paao lived at Kohala, island of Hawaii, but Makuakaumana returned to "Ka-hiki." Paao came to the Islands in the time of Lonokawai, chief of Hawaii, and in the sixteenth generation of kings after the time of Pa-pa.

Paao continued to live at Kohala until it is said that the people became wicked, when Paao went abroad seeking a chief and returned with one called Pili, who was established in sovereignty over the Hawaiians. Paao finally departed from the islands.

Tinkling ukuleles and lei-adorned maidens of Hawaii complete the dulcet charm of tropical moonlit nights in the mid-sea isles.

It is narrated in chants that Pili brought two fishes to Hawaii — the opelu and the aku, the Hawaiian tuna of today. Whenever the wind was strong upon the ocean, the motion of the aku, it was known, would be up and down in the water; when the opelu swam quietly the wind was quiet and there was perfect calm. Thus Pili and his companions landed upon the shores of Hawaii. There the aku and opelu were the tabu fishes in ancient times — that is, reserved only for the kings and chiefs to eat. After he arrived Pili became king of the islands and became the ancestor of some of the great chiefs.

Again, it is said that a certain person (Kanaka) returned from a "foreign country." His name was Moikeha and the old chants say his hair was red. On his arrival Kalapana was king of the Islands. Moikeha resided on Kauai and married a woman named Hinauulua, and they had a child named Kila. When Kila grew up he sailed for a "foreign country"—"Ka-hiki"—and it is supposed that he took his departure from the western cape of the little isle of Kahoolawe, between Maui and Hawaii, because the name of that cape is now called "the road to a foreign country" (Keala-i-kahiki). He returned with Laamaikahiki, and that was the time when he introduced bamboo tubes (kaekaeke) as musical instruments, and ropes made from cocoanut fiber (aha hoa wale), and the outrigger canoes (lanalana waa). He landed on Hawaii.

We are not told that the first canoes in which the people traveled were called pahi (ship), but the Hawaiians called their craft "waas" (canoes). The recurrence of the idea that they came from a "foreign country" is accentuated by their phrase "mai ka lewa mai mai ke kua mai o ka moku," which means "from the crest of the land" and "from the moving space," which under Hawaiian interpretation means the "great continent," and does not refer to the "deck of a ship," as some historians aver.

The version of the origin of the Hawaiian race, entirely separate and apart from the origin of the islands themselves, as interpreted by historians other than Hawaiians, including Prof. Alexander and the early missionary history recorders, is that the people were driven across the ocean from Asia, possibly from

one group of islands to the next, and so on until they reached Hawaii.

This version includes possible descent from the Jewish race, from a lost tribe of wandering Israelites, because some of the Hawaiian customs and religious ceremonies are very like those of the children of Israel. The practice of circumcision, their cities of refuge, their tabus respecting the burying of the dead, the institution respecting the periodical infirmities of females and of their being set apart for seven days after the birth of a child, the purification of temples with salt, and even some of the rites of the priests in the temples, were strangely like those of the dwellers in Palestine.

Prof. Alexander, in a paper read before the Hawaiian Historical Society, many years after he had written his Brief History of Hawaii, in which he suggests a Jewish origin for the Hawaiians, said that there was possibility of the Hawaiians having sprung from the Persians.

Whatever their origin they were a race that far excelled other races dwelling upon islands in the Pacific. They attained a high degree of feudal rule, strangely like that obtaining in Europe. Their ceremonies attendant upon the accession of chiefs and kings and the holding of royal courts, the conduct of war, the chivalric attitude of kings and chiefs toward each other, their practice of fashioning dishes from the trunks of trees, dishes shaped for fishes and for animals, for poi and other eatables, just as dishes are made in various forms today for the uses of civilized peoples, were far advanced for an island race. Some were dishes for finger bowls in which floated fragrant leaves of ferns to aid in cleansing the fingers before, during and after a meal, and it may be said that Hawaiians may have been among the first peoples to use finger bowls. They sat before a table that was composed of fern and ti-leaves laid upon the ground and upon which the calabashes were placed. They partially reclined, just as the Greeks and Romans of ancient days reclined, partaking of their food with one or two fingers, as etiquette required for particular occasions.

They were a stalwart people, with splendid physical development. Warfare developed each male, and sometimes the women, for there were Amazons often fighting in the ranks. It made a mighty race of pleasing appearance, for the Hawaiian even today has a marked different appearance with his soft black hair, equally soft and welcoming eyes and hospitality fairly breathing an "Aloha" to stranger and friend alike.

Now, having digressed from the theory of the Islands representing the remnants of a lost continent, to relating genealogies and suggesting a former high type of civilization for this race, one may refer to the official report of the Board for the Collection of Ancient Hawaiian History and the Genealogy of Hawaiian Chiefs, which was authorized by the Hawaiian Legislature in August, 1880, and appointed by King Kalakaua in 1882.

Its purpose was to gather, revise, correct and record all published and unpublished history of Hawaii, to act similarly with the meles and to ascertain their object and spirit. When the board was making its investigations there was a storm of heated discussion over some of the published results, one of which was the theory that Hawaii was all that was left in this part of the world of a former vast continent. The theory was scoffed at and historians affected not to take notice of it, many preferring to cling to the theory of Jewish or Persian origin of the race by migrations across Asia and the Pacific through various islands, and generally by way of Tahiti.

Nearly half a century has passed since then. The theory of the lost continent is no longer chimerical. Scientists from abroad are working upon it as plausible and scientifically possible. In its report to King Kalakaua, the board, in order to arrive at a correct hypothesis to account for the existence of the prehistoric people, announced it had applied to the surveyor general's office at Honolulu for maps and was furnished with those of the deep-sea soundings made by the U. S. S. Tuscarora from the American continent to Honolulu, and from Honolulu to the Asian continent, and by H. M. S. Challenger from the same terminals to the Hawaiian group.

The object of the board in thus applying the evidence of deep-sea sounding to their work was not for the purpose of raising a geological question for determining the age of the Islands by their volcanic formation, whether simultaneously ejected from the bottom of the sea or from gradual sinking of old continents. The evidence adduced from these soundings was considered of value in solving many points and theories. One quotation taken from notes on the maps and diagrams by Lieut. G. E. G. Jackson, formerly of the British Royal Navy, is important:

"My theory is there once existed two vast continents in the Pacific — the eastern and the western. The eastern, consisting of the Hawaiian, Samoan, Tongan and all those islands to the eastward, taking in New Zealand and adjacent islands, and the eastern portion of Fiji. This continent is peopled by the Malayan race. The Western Polynesia consisted of what is known as New Guinea, Solomon. New Hebrides, New Caledonia and the western portion of Fiji, and was peopled by the Papuan and woolly-headed people, very black, very savage and very much addicted to cannibalism, a race totally different in every respect from the civilized eastern Polynesian, for cannibalism was unknown amongst the Hawaiians. A thorough sounding of the whole Pacific would do much towards solving this great scientific problem, and I trust some day not distant to see this important matter taken in hand by the great powers."

The indications of atollic formation of the islands that dot the Pacific Ocean, and the wide diffusion and distribution of the Polynesian race and races having the same affinity of speech, manner, habits, physique, and bearing the closest resemblances with the aboriginal races of the Eastern and Western Hemispheres, can only be accounted for by the many transformations of the earth's surface at its most remote period. The Pacific Ocean continents passed their antediluvian age in a similar manner to that of European, African and Asian continents.

But to return to the hypothetical area of a once-existing continent in the Pacific Ocean, it can easily be imagined, when there exists a chain of islands, mere specks above the ocean, commencing from Nippon of the islands of Japan, and running

south, including in its range the islands of Bonin, through the Ladrone and Marshall groups. Again, from Japan eastward, through the chain of Ocean Island, including Midway and Laysan to Hawaii, thence south to Palmyra, Madelin, Baker, to the Marquesas, the Society or Pomutu group, including Samoa.

And from the Philippines is another semblance of a continuation of the Asian continent running through the Caroline group, reaching to Fiji, which separates the Western from the Eastern Polynesian group.

The board, through ancient folklore, refers to the ancient Mele of Kumulipo, referred to early in this chapter, which indicates a regular cosmogony of seven periods or ages given before the appearance of the human race, the first being that of the woman Lailai. Four hundred and fifty generations from that of Lailai, the wife of Kapolokalii, by the name of Uliuli, leaves the country and travels toward the west. In Hawaiian mythology she is designated as Uliuli Ulu nui melemele o Hakalauaialono, noted for her generosity, and goddess of agriculture.

The second migrations appear to have taken place at the 656th generation. Halulu, wife of Kepoo, takes her departure from Upolu, a land at Kohala, Hawaii, and goes to or migrates to Kahiki-mai-e-ka, a locality now known by name at Kahaualea, Puna, Island of Hawaii, and upon it is a temple or heiau by the same name, sunk several fathoms under the sea, and said to be seen only by fishermen in calm weather.

The third appears at the fourth generation after Wakea, at the time of Nanakehili, who is reported to have been one of the wicked Kings. He was slain by his people.

The mele Kumulipo, owing to its peculiar originality, was considered one of the richest acquisitions to the work of the board. From this source of information it is evident that the ancient people of Hawaii had a cosmogony of their own, though differing in many respects from the regular geological order and classification of periods. In this history there appears to be a faint recollection of a Great Deluge.

The Kai-a-Kahina-Aliis, or Deluges, that have occurred on these Islands are but the evidences of a gradual subsidence by

a greater or less degree of contraction of the earth's surface. The locality of the catastrophe which the ancients of these Islands have often mentioned in their traditions as Kai-a-kahina-alii, meaning "The sea which destroyed the Kings," or the lost of all vestiges of a former creation, is unknown.

The first subsidence, or Kai-a-kahina-alii (Deluge), took place in the reign of Alahinalea and Palemo, his wife, the 200th generation after Lailai. The second at the reign of Papio and Loiloi, his wife, the 204th generation after Lailai; the third, in the reign of Liipau and Kaneiwa, his wife, the 602nd generation after Lailai, and the last or final collapse took place in the reign of Kahikoluamea, the 901st generation after Lailai.

Here enters one of the pretty myths of the ancient Hawaiians, so like those of the Greeks. Maui-a-Kalama, or Maui-a-Kamalo, who dates after the 925th generation from Lailai, and the 24th from Wakea, knowing the tradition of his forefathers that the Islands were all one and dry at one time, determined to bring them together again. Maui took the famous hook of his father, Manaiakalani, planted it at Hamakua, Hawaii Island, to pull up the fish god Pimoe, and with his three brothers pulled towards the Island of Maui, Maui-a-Kalama commanding strict injunction upon his brothers not to look back or the object of their expedition would fail.

Hina, in the shape of a bailing-gourd, appeared at the surface. Maui, unconscious of harm, grasped the gourd and placed it in front of his seat.

Lo! Behold, a beautiful maid appeared, whom the brothers could not resist, and fascinated with her charms, all looked back at the beautiful mermaid. The line parted, Hina disappears and the grand expedition, the object of which was to connect the islands as they originally were, ended in failure.

The Hawaiians had still another version of a Noah. The mele tradition speaks of one or more of those convulsions of nature, the waters rising and nearly covering the highest peaks of the mountain of Maunakea, so that Kahikoluamea, on a floating log of wood called Konikonihia, with his family, were the only survivors of one of the catastrophies. This legend indi-

cates the disconnection of the Islands of Hawaii, Maui, Lanai, Kahoolawe, Oahu, Kauai and Niihau.

Though but mere dots in the ocean, they are the living evidences of the remnants of the wreck, and from these may be deduced evidences of the existence at one time of a submerged island continent in the center of the Pacific Ocean.

Scientists, who regard the Islands as entirely of valcanic origin, either thrust up from the bottom of the ocean by a titanic eruption, or gradually built up, flow by flow of lava from the volcanic craters, assert the Islands are twenty thousand years old. It is a theory based on scientific deductions, stripped of all myth and tradition.

Do the Hawaiians of today believe in these legends of the creation of their race? Do the Anglo-Saxons believe in fairies? The answer is the same to both questions — yes.

Even today the Hawaiians have a strong belief in the "lost continent" idea, for mystic ancient rites are still indulged in at the Island of Niihau, at the point of Kamalino, near the landing of Nono-papa.

Just to the right of the landing at Nono-pape is a rock called "Ka-hiki-moe," "the sleeping east." It is oblong in shape and not very large. Below this is a land cave. The Hawaiians who visit this spot to see the noted *"Ka-hiki-moe"* make offerings of awa root and other things as they did centuries ago.

As you look down into the sea there is revealed a great crevasse, which is said to be the passage through which this small rock came to the land.

Far out as you look seaward and just above the waters there is a red stone, known as the "Pio-ke-anueanue," or "the arching rainbow," because of its coloring, for it is there the sun seems to set, and where the rainbow's end seems to pass from sky into the depths of the ocean.

Near the landing there is also an indentation which is said to be an imu (Hawaiian open-air oven) used by and for the beautiful woman "Pio-ke-anueanue." There is also a rock which rests partly on the sand and partly in the water, in the form

of an eel, called Puhi-ula ("the red eel"), and known as the guardian god of the ocean.

Over on the Island of Molokai is a rise of the land called Nauea-a-pii, and from there to Mauna Loa, on Molokai, there are footprints of the feet of the gods, showing that even they came to Hawaii from "ka-hiki," the "place of the dawn."

CHAPTER II

DISCOVERY OF HAWAII AN UNSOLVED PUZZLE

GAETANO OR COOK?

THERE is no uncertainty among Hawaiians as to the truth of their tradition that centuries before Captain James Cook, R. N., sailed his ships into Hawaiian waters some fair-haired and light-complexioned people were cast up on the shores of the Island of Hawaii from a strange looking craft, and that these people continued to dwell among the Hawaiians, and married and were the progenitors of a type of people whose descendants today are of light complexion among the Hawaiians, their hair even slightly reddish in hue.

This tradition is as strong in their belief of the historical accuracy of this discovery of the islands by foreigners — possibly in the 16th century — as other historians are that Captain Cook, who sailed into Hawaiian waters with his two ships in 1778, was the first to discover the Hawaiian Islands.

Historians of Hawaii and historians of Europe have attacked the puzzle of who discovered Hawaii, and yet none of them are as yet certain. In the end the claimants for Captain Cook are sure that the supposed discovery of Hawaii by Don Juan Gaetano in 1555 is all a myth. Hawaiians quote their meles, their chants, their genealogies, their legends to prove that the Spaniard was first in Hawaii.

Despite the valuable treatise on this subject written by the Danish historian, E. W. Dahlgren, probably one of the most exhaustive compilations of data from documents perused in various libraries of Spain, England, America and Hawaii, in which he concludes with the abrupt statement that all his researches proved that the first European to gaze upon the islands of Ha-

waii was Captain Cook, there is much in the Spanish contention that Juan Gaetano is entitled to this credit.

The honor of making the Hawaiian Islands known to the world belongs undoubtedly to Captain Cook, but whether Captain Cook had aboard his flagship, the "Discovery," copies of an old Spanish chart of the Pacific which was captured aboard a Spanish galleon captured by Commodore Lord George Anson on June 30, 1743, or 35 years before Captain Cook reached Hawaii, on which the approximate position of these islands was placed, is not definitely known. Some historians assert that he had and that a Lieutenant Roberts marked upon his charts the location of the mysterious islands which eventually turned out to be the Hawaiian group.

On the map of the world which accompanies the history of Cook's vayoge we find, on the same degree of latitude as Hawaii but about 20 degrees of longitude east thereof, a group of four islands of which the two westernmost are called Los Majos; the furthest to the southeast, La Maso.

The draughtsman, Lieut. Henry Roberts, has given a detailed description of the sources of this map. He says that after leaving England, Captain Cook commissioned him to draw up a map of the world on the basis of the best material that was available for this purpose; and that this commission, for the most part accomplished before Cook's death, so that a special draft was ready, in which only those parts were left vacant which they hoped to investigate in the course of the voyage. When the map was about to be published after the return home, however, it was found necessary to re-examine and amplify it in accordance with the latest and best authorities. Roberts gives a detailed account of these authorities, and then adds that "every other part of the chart, not mentioned in this account, is as originally placed by Captain Cook." As the above named group of islands and a number of other islands in the adjacent parts of the ocean, are not mentioned as the objects of re-investigation after the arrival home in England, it is assumed that they were inserted by Cook himself, or, with his knowledge, by Roberts. Cook, therefore, probably had no doubt of their existence,

but for other reasons he quite certainly had no suspicions that they might possibly be regarded as identical with the Hawaiian group discovered by himself.

The nearest source from which the existence of these islands had been derived, however, is not difficult to find: It is a chart of the northern part of the Pacific Ocean which Lord Anson found on a Spanish galleon which he captured in 1743 in the neighborhood of the Philippines.

In submitting this chart to close examination it is found that the group of islands in question exhibits a number of details which are not reproduced in Roberts' map; that instead of Los Majos we fined Los Mojas, and instead of La Maso, La Mesa, and that the fourth island has a name La Disgraciada, which is missing in Roberts' map.

Cook's successors manifestly shared his conception of the group as a land distinct from Hawaii, these all being English navigators.

The 20th of January, 1778, the day on which Captain James Cook landed on one of the islands, where, a year later, the 14th of February, 1779, he was to end his glorious life, can safely be characterized as one of the landmarks in the history of geographical discovery, not only because of the intrinsic importance of the discovery, but also, and to a still greater extent, because this discovery inaugurated the investigation of the maritime area, the northern part of the Pacific Ocean having remained unknown in its essential features to the peoples of Europe.

That Cook was the first European who beheld the Hawaiian archipelago, or the Sandwich Islands, as he himself called them, began to be disputed not long after his death. It was then alleged that Spanish navigators discovered the group and marked them upon the map of the world. This assertion has been repeated with greater or less definiteness by practically all writers of history or geography; by — to mention only some of the most eminent — Alexander von Humboldt, James Burney, J. G. Kohl, Carl E. Meinecke, Sophus Ruge, Henry Harrisse, Elisee Reclus, Siegmund Gunther, Konrad Kretschmer and Edward Heawood.

Thus supported by the best authorities, the statement has been regarded as an established fact.

Cook himself, however, said: "Had the Sandwich Islands been discovered at an early period by the Spaniards, there is little doubt that they would have taken advantage of so excellent a situation and have made use of Atooi (Kauai) or some other of the islands as a refreshing place to the ships that sail annually from Acapulco to Manila."

This would make it appear that Cook really had no knowledge of the group of islands in that part of the ocean and that he was not guided in his enterprise by a previous discoverey. The reasons why Cook sailed northward from Tahiti over the course that unexpectedly led him to the discovery, or re-discovery, appear unmistakably from the plan of his voyage and its object, as it was put before him in the instructions issued by the British Admiralty. He was to seek for a northerly route from the Pacific to the Atlantic Ocean; in other words, to investigate the so-called Northwest Passage in the direction opposite to that which had previously been tried, through Hudson's Bay and Baffin's Bay. He had been specially instructed not to lose time by seeking for new lands, and accordingly he only came across the little uninhabited Christmas Island before, on January 17, 1778, he sighted some islands; these were the westernmost islands of the Hawaiian archipelago. They landed on Kauai and Niihau. Of the greater eastern islands they sighted only Oahu; the question whether still more existed, of which the natives seemed to have some knowledge, had to be left unsettled on the first visit; and the confirmation of this was left to future investigations.

Now as to the Spanish discovery. Senor Don Ricardo Btltran y Rozpide, speaking before the Royal Geographical Society of Madrid, whose remarks were published by that society in their "bulletin" of 1881, threw light on the puzzle.

He said that in the 16th century and the earlier years of the 17th, the Spanish flag dominated, without a rival, in the waters of the two oceans. Spain continued the work on Colon, sought for and found a new route to Oriental India, and the fearless navigators, desiring to extend the dominions for their country,

and by so doing gain honor and renown, fitted out numerous expeditions by sea, which resulted in the discovery of the Philippines archipelago, the Ladrone, the Marquesas, Solomon, Santa Cruz and Caroline Islands in the Pacific Ocean. In the ports of Peru and New Spain (Chile), he said, were anchored the renowned galleons of that epoch, whose course was directed towards the coasts and archipelagos of Oriental Asia.

With faith in God or destiny, venturesome, disregarding dangers, and with the splendid courage that characterized the earlier Spaniards, they led the way in these heretofore undiscovered and mysterious seas, carrying the proud name of their country and the emblems of their religion to strange shores, not forgetting in their search the baser metals. One of the most important expeditions was that of General Lopes Villalobos in 1542, which sailed from Chile for the Molaccas, and who wa saccompanied by Juan de Gaetano in the capacity of pilot or navigator.

In the report of the voyage Gaetano mentions "las Islas del Rey," "the King's Islands," about 900 leagues from the coast of Mexico (in reality a little over 2000 miles), and as the expedition of Villalobos followed the approximate latitude of "the archipelago of Hawaii," or "The King's Islands," it is reasonable to suppose that they are the same which Cook rediscovered. There may have been errors in computation of the longitude or latitude, or in placing them upon the map, to account for this discrepancy. The Spaniards back up their contention by the production of charts and documents.

The Hydrographical Department of the Spanish Government at Madrid, on being questioned concerning documentary evidence of the Spanish discovery of Hawaii, replied that it was true no document had been found certified to by Gaetano, subscribing to the fact of discovery in 1555, but "there exist data which collectively form a series of proofs sufficient for believing it to be so. The principal one is an old manuscript chart, registered in these archives as anonymous, and in which the Sandwish Islands are laid down under that name, but which also contains a note declaring the name of the discoverer and date

of the discovery and that he called them 'Islas de Mesa' (Table Islands).

The Spanish of Madrid claim that Cook found on Hawaii part of a wide sword, whose existence there he could not satisfactorily account for, which the Spanish claim was of Spanish origin.

Senor Rozpide continues in his address that "There are in the archives of the Bureau of Hydrography in Madrid, many letters and MSS. giving very clear and authentic information in regard to these islands, notably the chart of the frigate Buenfin in 1773, on which the islands 'Monges' are called 'Mira and Ulloa to the eastward of the Island of Hawaii.'" These, he claims, are the islands seen by Gaetano, "but, from the imperfect instruments then in use, errors of latitude and longitude were made."

Now as to the Hawaiian version, the one brought down from the misty past in legends, traditions and genealogies.

It was the English missionary, William Ellis, who first noted down and published some of the traditions concerning the possible visits of Europeans before that of Cook and the supposed traces of their influence. He arrived at the islands in 1822. Having been in Tahiti he was able to converse with the Hawaiians within a few months, and then delved into the past of the Hawaiian race. Ellis learned that they had three accounts of foreigners arriving at Hawaii prior to Captain Cook. The first was the priest Paao, who landed at Kohala, Island of Hawaii, and to whom the priests of that neighborhood traced their genealogy until just before Ellis' arrival.

The second account states that during the lifetime of Opiri, the son of Paao landed somewhere in the southwest part of the island and repaired to the mountains where they took up their abode. The natives regarded them with superstitious curiosity and dread, and knew not whether to consider them as gods or men. Opiri (Pili) was sent for by the king of that district. Provisions were cooked and presented to the strangers, and conversation was held, through Opiri (Pili), the tradition avers. The foreigners later departed.

No account is preserved of the kind of vessel in which they arrived or departed. The name of the principal person among them was Manahini, and it is a singular fact that in the Marquesan, ociety and Hawaiian Islands, the word manahini is still employed to designate a foreigner or stranger, but in Hawaii the word is pronounced and spelled malahini.

The third account describes the arrival, during the reign of Kahoukapu, king of Kawaloa, of seven foreigners at Kealakekua bay, the spot where Captain Cook subsequently landed. They came, according to the tradition, in a painted boat, with a canopy over the stern. The color of their clothes was white or wellow, and one wore a pahi (knife), probably a sword, and wore a feather in his hat. They remained, married among the Hawaiians, were made chiefs, proved themselves warriors, and ultimately became very powerful in the Island of Hawaii.

A story which rather reminds one of this last, and which is possibly a variant of it, is told by Otto von Kotzebue, who visited Honolulu in 1825 as commander of a Russian man-of-war. His authority was Kalanimoku, a great chieftain and general under Kamehameha the Great, and the one who received the first missionaries at Hawaii in 1820, whose words were interpreted by Don Marini, a Spaniard who had lived for many years in the islands.

The chieftain said that a boat with five white men landed in Kealakekua bay near the heiau (temple(where Opuna was buried. She was Queen Kaikilani-wahine-alii Opuna, who was killed by her husband, Lonoikamakahiki. The natives regarded them as higher beings and therefore did not prevent them from taking possession of the temple, in which holy spoto they were not only safe from pursuit, but also had plenty of food, as such was brought daily to the temple as sacrifice to the idols there erected, and became regarded as the envoys of Lono, who, according to Hawaiian traditions, governed Hawaii in the fabulous ages, or was even a god.

They mixed freely with the priests and performed the holy ceemonies in combination with them in the temple. Then they appeared among the people, and though the people regarded them

now only as men, yet they remained and were highly respected, and received maidens of noble birth as wives and some became rulers. The descendants of these strangers, so Kotzebue wrote, including most of the nobility of the islands, were still distinguished by their whiter skin.

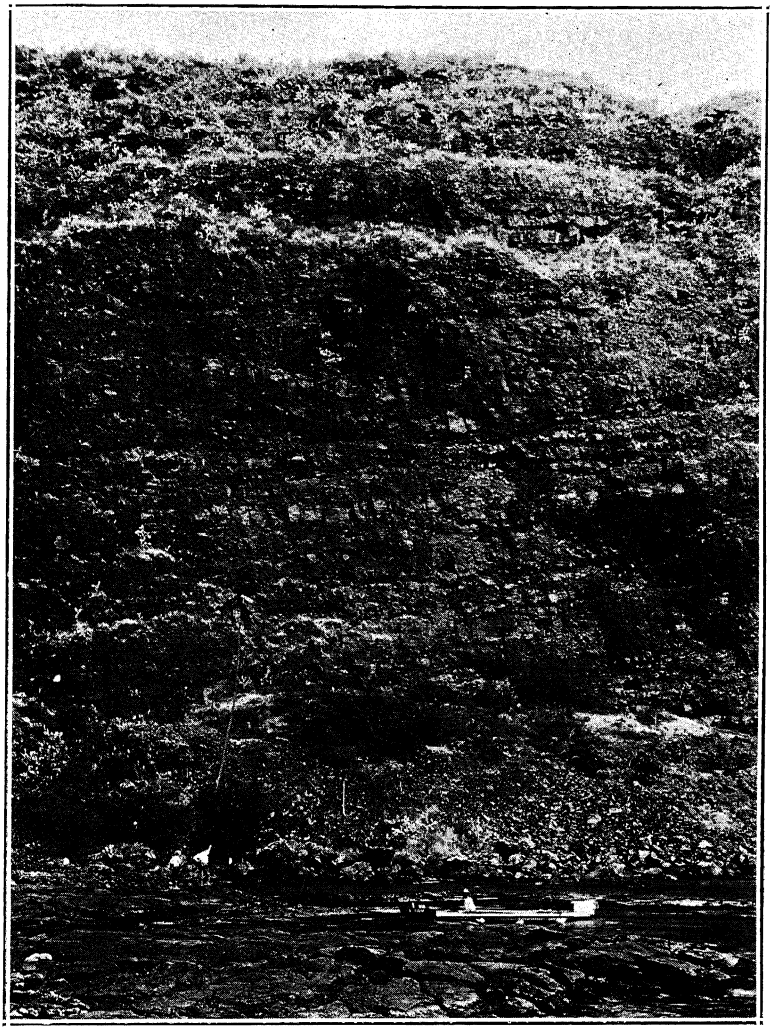
The story most often cited as evidence that before Cook's time Europeans had visited Hawaii is definitely presented for the first time in a summary of the history of the Islands composed by pupils at the American mission-school at Lahainaluna on the Island of Maui, and printed by the pupils themselves in 1838. The title of the little volume is "Ka Moolelo Hawaii." Its contents were arranged for publication by a teacher at the school, Rev. Sheldon Dibble, a missionary of high literary attainments, but it is commonly cited under the name of the principal Hawaiian historian and brilliant author, David Malo. The English version, as quoted by the historian Fornander, runs as follows:

"In the time of Kealiiokaloa, king of Hawaii and son of Umi, arrived a vessel at Hawaii. Konalihoa was the name of the vessel, and Kukanaloa was the name of the foreigner (white man) who commanded, or to whom belonged the vessel. His sister was also with him on the vessel.

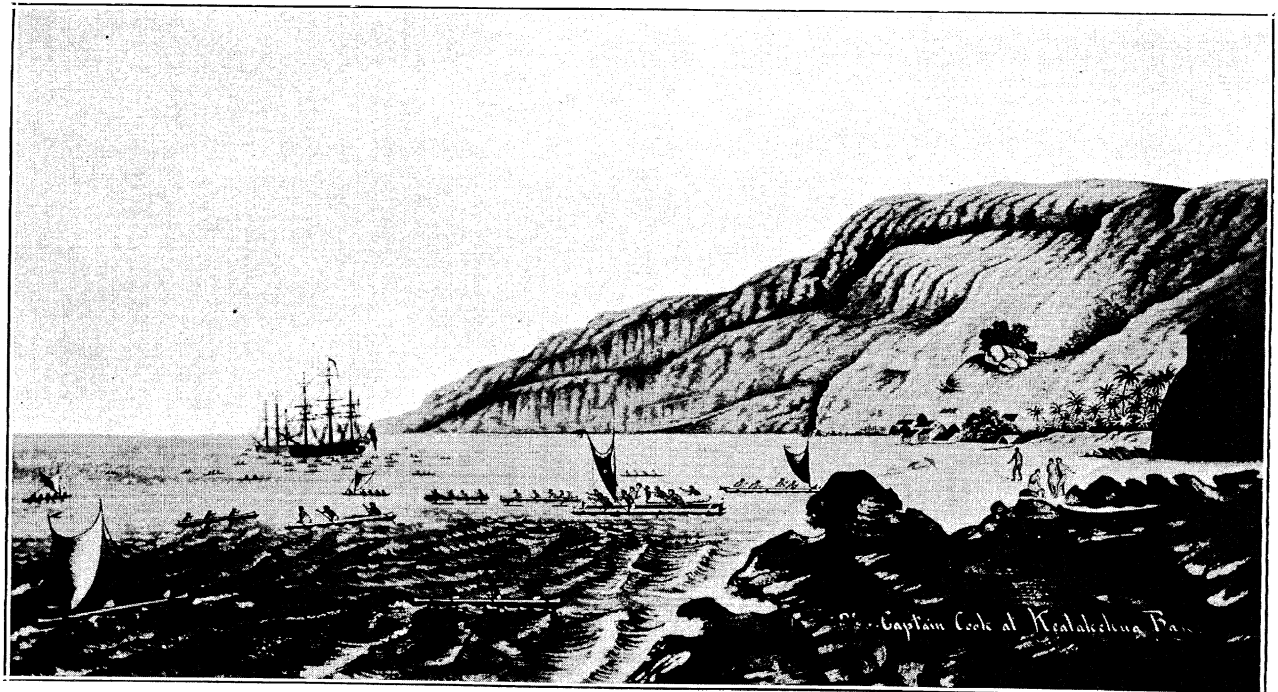
"As they were sailing along, approaching the land, the vessel struck at the pali of Keei and was broken to pieces by the surf, and the foreigner and his sister swam ashore and were saved, but the greater part of the crew perished perhaps; that is not well ascertained.

"And when they arrived ashore they prostrated themselves on the beach, uncertain perhaps on account of their being strangers, and of the different kind of people whom they saw there, and being very fearful perhaps. A long time they remained prostrated on the shore, and hence the place was called Kulou, and is so called to this day. The white rock there is called Pohakukea, and the cliff above 'Mauna-kapu,' or Sacred Mountain, for there the Spaniards are said to have worshipped.

"And when evening came the people of the place took them to a house and entertained them, asking them if they were ac-



Frowning Pali Kapu o Keoua (the tabu cliff of Keoua, father of Kamehameha I), overshadowing historic Kealakakua Bay, pierced with the cave tombs of the mighty ancient kings and chiefs. Somber and silent, the cliff tombs remain undisturbed. Below them Captain Cook was slain.



Rare old drawing by an officer of the arrival of Captain Cook's ships, Discovery and Resolution, in Kealakekua Bay, Island of Hawaii, in 1778, with fleet of Hawaiian outrigger canoes crowding thickly about the strange foreign vessels. The English navigator was received with the adoration offered a diety.

quainted with the food set before them, to which they replied that they were; and afterwards, when breadfruit, ohis and bananas were shown them, they expressed a great desire to have them, pointing to the mountains as the place where to get them. The strangers cohabited with the Hawaiians and had children, and they became ancestors of some of the Hawaiian people, and also of some of the chiefs." They were known as Lala kea, meaning the "white branch of the tree." To the Hawaiians the white man was termed "kekea," while "haole" meant any foreigner, irrespective of color.

According to Fornander, this story was generally current in many of the Islands, and the landing of the strangers was localized in various places. The version above quoted, however, which places the event on the west coast of Hawaii, is regarded by him as the original one.

Several attempts have been made to determine the time when the event related happened. Fornander, on the basis of the native genealogies, calculated that King Kealiiokaloa, during whose time the strangers are said to have arrived at Hawaii, reigned between the years 1521 and 1530, and in accordance with this he assumed that the stranded ship belonged to Alvaro de Saavedra's squadron. J. J. Jarves, with the support of a similar calculation, arrived at the year 1620.

In fact one historian has given the castaways the names of Juan and Beatriz Alvirez.

Another substantiation of the idea that Spanish discovered the Islands and that some were wrecked on them is that there are evidences of European influence. It has long been held that the beautiful cloaks and helmets worn by the kings and chiefs, made from the feathers of birds, placed upon a background of tree and plant fiber, woven like strands of rope, are like those of the Spanish warriors, or were imitations of their helmets and cloaks. However, the helmets were more like those worn by the ancient Greeks and Phoenicians than the Spaniard. There may, however, have been a native variation of the steel helmet worn by the soldiers of Spain, and that the final shape resembled that of a Greek soldier, may have been in the gradual evolution.

Historians may differ as to who discovered the Hawaiian Islands. The Hawaiians are generally agreed that centuries before Cook arrived other foreigners reached the Hawaiian shores. It is true, however, that Cook made the Islands known to the world, and from that time they came into prominence in the councils of the powers, and today are not the least of importance of all the states and territories of the American Republic.

The most curious fact that presents itself to the eye of the traveler in the ruins of temples built by Umi, who was called "The Mountain King," who reigned over the whole Island of Hawaii in the 16th century, is the existence of a mosaic pavement in the form of a regular cross, which traverses the enclosure in the direction of its length and breadth.

This symbol is not found in the monuments anterior to this king nor in those which are posterior to him. Involuntarily one sees in this a proof of the two white shipwrecked persons whose landing upon the Island of Hawaii has been told.

May it not be inferred from the existence of these Christian emblems that towards the time when the great Umi filled the group with his renown some shipwrecked Spanish, or even Portuguese, sought to introduce the religion of Christ into the Islands. This peculiarity was observable in the monuments erected during Umi's reign, but not in other heiaus (temples), as for instance at Kupalaha, in the district of Makapala; Mookini, at Puuepa; Aiaikamahina, near the sea at Kukuipahu; and Kuupapaulau, towards the mountain at the same place.

The remains of these four remarkable temples are found in the district of Kohala, Hawaii Island. In them there is not the slightest division into the form of a cross. It was in Umi's domain, proper, that the shipwrecked foreigners landed.

The Hawaiian chants reveal an apparent discrepancy in the time of the supposed introduction of foreigners to Hawaii. Umi was the father of the king who reigned when Gaetano is believed to have touched at Hawaii, which was in 1555.

The shipwrecked Spaniards who are said to have come ashore at Keei, near Kealakekua, Kona, Hawaii, probably reached the

island when Umi was alive and they may have left the impress of their Christian faith with the king.

If Umi adopted the cross as a symbol in the division of a part of his temples, it was probably due to the initiative of the shipwrecked Spaniards. What influence Gaetano and his crew may have had upon the Islanders is not definitely known.

The Hawaiians, however, assert that the form of the cross (kau pea or peakapu) was a very ancient symbol among them.

CHAPTER III

TRAGEDY OF CAPTAIN JAMES COOK — HAWAII'S GAIN

THE horror which swept civilized countries when the news reached them of the tragic death of Captain James Cook of the Royal British navy, one of England's most eminent navigators and contributors to knowledge of the remote parts of the world, accentuated an exceptional interest in the Hawaiian Islands, more so than if the navigator had left the islands peaceably after his discovery and merely reported that these islands had been placed on the charts.

The very fact that he was slain on the shores of Kealakekua Bay, Island of Hawaii, where he had first set foot, honored, nay, worshipped, by the natives, who believed that in this strange white leader their god Lono had returned to the Islands, was a deplorable freak of Fate. The report of his death indelibly marked the Hawaiian Islands in the memories of mariners and gave them greater prominence in the capitals of Europe than otherwise. Governments immediately saw an advantage in possession of the Islands. But England was first on the ground and first to take advantage even of the tragic pioneering of Captain Cook, and it was the English who rather stood on guard for Hawaii that kept other nations from menacing the isles in the guise of conquerors.

But for the failure of one of Cook's successors in visiting the Islands, surveying them and becoming closely acquainted with the king, Kamehameha the Great — Captain George Vancouver — to carry out a promise made to the king, American influence may never have gained the upper hand and resulted in 1898 in the annexation of the Islands by the United States.

Vancouver discussed his religion with Kamehameha and that monarch listened. He seemed to desire more knowledge, whereupon Vancouver promised that Englishmen would be sent to Hawaii to tell him of the white man's religion, of Christ and the meaning of such a religion. That promise was never kept. Vancouver may have informed the British Government of his promise, but if so, the government failed to discharge that obligation.

A quarter of a century passed, and no Englishmen authorized to teach the Gospel went to Hawaii, although other Englishmen went to Hawaii and took up their residence. The king died May 8, 1819. The native religion was abolished in October of that year, and in March, 1820, American missionaries landed on the Islands and spread the Gospel. Naturally that event connected up Hawaii with New England, not old England, and from that time may be dated the beginning of American influence.

Had English missionaries first visited Hawaii, the American missionaries may never have been sent there, and England would have had a clear field for the future.

Captain James Cook was born at Morton, in the North-Riding of Yorkshire. The family removed to Marton in the same section, situated in the high road from Gisborough, in Cleveland, to Stockton-upon-Tees, in the county of Durham. He was born October 27, 1728. His early education was received in the day school at Ayton. At thirteen he was bound an apprentice to a haberdasher, but the sea was his inclination. He was later bound to Messrs. John and Henry Walker of Whitby, Quakers by religious profession, and principal owners of the ship Freelove and of another vessel, employed in the coal trade. After he was out of his time he continued on the sea as a common sailor, till at length he was raised to be mate of one of John Walker's ships.

In the spring of 1755, when hostilities broke out between England and France and there was a hot press for seamen, Cook happened to be in the river Thames with the ship to which he belonged. At first he concealed himself, but reflecting it might be difficult to elude discovery, he determined upon further consideration to enter His Majesty's service and to make his future

fortune in the royal navy. Accordingly he went to a rendezvous at Wapping, and entered with an officer of the Eagle man-of-war, a ship of sixty guns, at that time commanded by Captain Hamer. To this ship Captain (afterwards Admiral) Paliser was appointed in October, 1755, and when he took command found in her James Cook, whom he soon distinguished to be an able, active and diligent seaman. The captain gave him encouragement.

The captain received letters from a member of Parliament that he had been solicited to seek the advancement of James Cook. The captain did justice to Cook's merit in his reply, but as he had been in the navy such a short time he could not yet be promoted. A master's warrant was procured for him May 10, 1759, for the Grampus sloop. Four days later he was appointed to the Garland, but the ship had already sailed. He was then appointed to the Mercury. The Mercury's destination was North America, where she joined the fleet of Sir Charles Saunders, which, in conjunction with the land forces under General Wolfe, was engaged in the famous siege of Quebec. Captain Cook made soundings in the channel of the river St. Lawrence in order to allow the admiral to place ships against the enemy's batteries to cover the army's attack. He was ambuscaded by Indians, but escaped. His report to Captain Paliser was an able one. He made several hazardous expeditions, all to his credit. From this time on his advance was rapid, and he succeeded from ship to ship, each a better one than before.

Captain Cook on his first voyage to the South Seas returned home by Cape of Good Hope in July, 1771, and again this experienced circumnavigator performed his second voyage in the Resolution, which sailed from England in July, 1772, and returned on the 30th of the same month in 1775. The general object of this and the preceding voyage around the world was to search for unknown tracts of land that might exist within the bosom of the immense expanse of ocean that occupies the southern hemisphere and to determine the existence, or non-existence, so some of his biographers assert, of a southern continent. During these voyages the several lands of which any

account had been given by the Spaniards or Dutch were carefully looked for, and most of them found, visited and surveyed.

The Terra Australia de Espiritu Santo of Quiros, which he regarded as part of a southern continent, was circumnavigated by Captain Cook, who assigned to it its true position and extent. Bougainville did no more than discover that the land was not connected; but Captain Cook explored the whole group. Byron, Wallace and Carteret had each of them contributed towards increasing a knowledge of the amazing profusion of islands that exist in the Pacific Ocean, within the limits of the southern tropic, but how far that ocean extended to the west, what lands bounded it on that side, and the connection of those lands with the discoveries of former navigators, remained absolutely unknown till Captain Cook decided the question and brought home to England ample accounts of them and their inhabitants.

That nothing might be left unattempted, though much had been already done, Captain Cook, whose professional knowledge could only be equalled by the persevering diligence with which he had employed it in the course of his former researches, was called upon once more to resume his survey of the globe. This brave and experienced commander might have spent the remainder of his days in the command to which he had been appointed in Greenwich Hospital, but he cheerfully relinquished this honorable position in a letter to the British Admiralty, dated February 10, 1776, placed his services at the disposal of their lordships, and undertook a third voyage, which, in one respect, was less fortunate than any former expedition, being performed at the expense of the life of its intrepid conductor.

Former circumnavigators had returned to Europe by the Cape of Good Hope; the arduous, and as we now know impossible, task was assigned to Captain Cook of attempting it by reaching the high northern latitudes between Asia and America. He was ordered to proceed to Otaheite (Tahiti), or Society Islands, and then, having crossed the equator into the northern tropic, to *hold such a course as might most probably give success to the attempt of finding out a northern passage.*

His patron on this voyage was the Earl of Sandwich, hence the fact that when he discovered the Hawaiian Islands he named them the Sandwich Islands in his honor, and that designation was retained until half a century ago. The instructions of the Admiralty therefore explain how the Earl of Sandwich's name appears in the instructions, part of which read:

"Whereas, the Earl of Sandwich hath signified to us His Majesty's pleasure that an attempt should be made to find out a northern passage by sea from the Pacific to the Atlantic Ocean; and whereas, we have in pursuance thereof, caused His Majesty's sloops Resolution and Discovery to be fitted, in all respects, proper to proceed upon a voyage for the purpose above mentioned; and from the experience we have had of your abilities and good conduct in your late voyages, have thought fit to entrust you with the conduct of the present intended voyage, and with that view appointed you to command the first mentioned sloop, and directed Captain Clerke, who commands the other, to follow your orders for his further proceedings; and you are hereby required and directed to proceed with the said two sloops directly for the Cape of Good Hope unless you shall judge it necessary to stop at Madeira, the Cape De Verde, or Canary Islands, to take in wine for the use of the companies. . . .

"If possible you are to leave the Cape of Good Hope by the end of October or beginning of November next, and proceed to the southward in search of some Islands, said to have been lately seen by the French in the lat. of 48 deg. south and under or near the meridian of Mauritius. . . . You are not to spend too much time in looking out for those Islands, but to proceed to Otaheite, or the Society Islands (touching at New Zealand in your way thither if you should judge it necessary or convenient).

". . . and having refreshed the people belonging to the sloops under your command, you are to leave those Islands in the beginning of February, or sooner, and *then proceed in as direct a course as you can* to the coast of New Albion, endeavoring to fall in with it in the latitude of 45 deg. north, and *taking care in your way thither not to lose any time in search of new lands,*

or to stop at any you may fall in with, unless you find it necessary to recruit your wood and water."

Captain Cook was strictly enjoined NOT TO TOUCH upon any part of the Spanish dominions on the western continent of America, unless driven there by some unavoidable accident.

Both sloops were put in commission on February 14, 1776. The Resolution was 300 tons burden and likewise the Discovery. Clerke had been Cook's second lieutenant in his second voyage around the world. On June 8, while they lay at Long Reach, they had the satisfaction of a visit from the Earl of Sandwich, Sir Hugh Paliser and others of the Board of Admiralty. The board ordered garden seeds, useful animals and other things to be put aboard for distribution on various islands. Whether any of these things were left on Hawaii is not definitely known.

Captain Cook had Mr. King as his second lieutenant to be his professional observer. Mr. Webster was engaged for the purpose of supplying the defects of written accounts by taking accurate drawings of the most memorable scenes and transactions. Mr. Anderson, surgeon, added to his professional abilities a great proficiency in natural history. On board both vessels were 192 persons, officers included. Those of the Resolution were: Lieutenants Gore, King and Williamson; Bligh, master; Anderson, surgeon, and Philips, lieutenant of marines. The officers of the Discovery were: Lieutenants Burney and Rickman; Edgar, master, and Law, surgeon.

Bligh, master of the Resolution, was the same officer who commanded the Bounty, the crew of which mutinied on April 8, 1789, off Otaheite (Tahiti), and having bound Lieut. Bligh, turned him adrift in a long boat with eighteen men and with only a small supply of food and water. Mr. Bligh ultimately reached Timor, having traversed 3618 miles in 46 days. Fletcher Christian, the leader of the mutineers, and his followers proceeded in the Bounty to Pitcairn's Island, where they were discovered in 1809. Their descendants still live on Pitcairn.

The Resolution and Discovery sailed July 14, 1776.

January 18, 1778, is memorable in the annals of geographical discovery, as it is the day on which the group of islands in the Pacific Ocean now known as the Hawaiian Islands were discovered by Captain Cook as he came north from Tahiti and Christmas Island, which had been named a few weeks before. Captain Cook gave them the name of the Sandwich Islands.

It was on the morning of the 18th that an island was seen. Soon after more land, bearing north, was revealed, previously sheltered from the former. Both had the appearance of being high land.

At 9 o'clock Captain Cook sent three armed boats, under command of Lieutenant Williamson, to look for a landing place and for fresh water. Just as they were pulling off from the ships one of the natives who had gone aboard, having hypothecated a butcher's cleaver, leaped overboard, got in his canoe with the boats pursuing him. While the boats were examining the coast the sloops stood on and off. About noon the officer returned and reported he had seen a pond behind a beach, near one of the villages, which the natives said contained fresh water and that there was anchoring ground before it. In one place natives had come down to the beach in great numbers and prevented him landing. They had attempted to take away the oars and muskets, and he was obliged to fire and had killed one man. In the afternoon Captain Cook went ashore with three armed boats and twelve marines to examine the water and try the disposition of the inhabitants, several hundreds of whom were assembled on the beach.

The very instant Cook landed at the beach the natives fell flat on their faces and remained in that humble position till by expressive signs he prevailed upon them to rise; they then brought many small pigs which they presented to the navigator, using much the same ceremony as he found in other islands. He accepted the presents and offered others from his stores. He met with no objections in watering. The natives fell prostrate as Cook proceeded inland to inspect the villages. This, he says, he found was the ceremony paid to great chiefs.

Captain Cook had discovered the Island of Kauai, the westernmost island of the Hawaiian group.

He inspected their heiaus (temples), their altars and idols. Mr. Webster made drawings of the temples and altars upon which human sacrifices were made.

"Among the articles which they brought to me to barter this day," says Cook in his journal, recording the second day's stay, "we noticed a particular sort of cloak and cap, which, even in countries where dress is more particularly attended to, might be reckoned elegant. The first are nearly of the size and shape of the short cloaks worn by the women in England and by the men in Spain, reaching to the middle of the back, and tied loosely before; the ground is a network upon which the most beautiful red and yellow feathers are so closely fixed that the surface might be compared to the thickest and richest velvet, which they resemble, both as to feel and glossy appearance. The manner of varying the mixture is very different; some having triangular spaces of red and yellow alternately, others a kind of crescent, and some that were entirely red had a broad yellow border which made them appear at a distance exactly like a scarlet cloak edged with gold lace. The brilliant colors of the feathers, in those that happened to be new, added not a little to their fine appearance; and we found that they were in high estimation by their owners, for they would not at first part with one of them for anything that we offered, asking no less a price than a musket. However, some were afterward purchased for some very large nails.

"The cap is made almost like a helmet, with the middle part or crest sometimes of a hand's breadth, and it sits very close upon the head, having notches to admit the ears. It is a frame of osiers and twigs, covered with a network, into which are wrought feathers in the same manner as upon the cloaks, though rather closer and less diversified."

These articles were later placed in the British Museum and are interesting relics of the great navigator. In the Bishop Museum in Honolulu are many of these capes and helmets, and also the great cloaks of Kamehameha the Great, Kiwalao, the

king who was slain in battle by Kamehameha's great chieftain, and many others, so rare now that they are shown to visitors only once a month, being kept in metal and hermetically sealed cabinets.

The ships left Kauai on January 23, but owing to high winds were forced back and anchored again on the 29th off Niihau, a little island near Kauai. Cook says these natives seemed to be well aware of the use of iron, asking for it by the name of "hamite." On February 2 the ships left Kauai and sailed for New Albion. At this time Cook sighted Oahu and possibly Molokai.

Leaving the Northwest Arctic Coast, where Cook made a fine survey and named many places which are today known by the same names, he sailed southward for the Sandwich Islands. On November 26, 1778, land was discovered, and Cook then found that the group was more extensive than he first knew. This was the Island of Maui. He needed fresh provisions. He published an order prohibiting all persons from trading, excepting such as should be appointed by himself and Captain Clerke. While the vessels lay off Maui for several days a friendly intercourse was maintained with the inhabitants.

On November 30, 1779, the Island of Hawaii, the largest and loftiest of the group, and famous then for its mighty kings, chieftains and their warlike activities, was encountered. It appeared to be of vast extent, with its great mountains, Mauna Loa, Mauna Kea and Hualalai, looming far up toward and above the clouds, for later surveys showed Mauna Loa to be between 13,000 and 14,000 feet high. Cook spent a few weeks sailing around the island and examining the coast. Whilst he was thus employed natives came off from time to time in their canoes. Among the articles the natives brought was sugar cane. Cook proved himself an adept near-beer brewer, for he says he made a delectable and palatable beer from it. The crew would not touch it, preferring their rum, but Cook knew that scurvy was farther away than ever, for if the rum gave out, beer could be made from cane.

On January 16, 1779, canoes arrived in such numbers that there were not fewer than a thousand people about the ships, laden with people who had plenty of hogs with them. There was not a weapon among them, a satisfactory proof of their peaceful intentions. However, there were many thefts of boat things that Cook resented, for it interfered with his necessary equipment Mr. Bligh, having gone ashore, returned and reported a favorable bay, into which the ships sailed. On the 17th the ships came to anchor in Kealakekua Bay, Kona district, the western side of the island, one of the most beautiful bays in the world, with towering cliffs on the inner land side. It was there that Cook afterwards lost his life.

There were thousands of people about the ships in canoes and the shores were dense with people. It is this display, a concentrated form of welcome, that caused Cook, perhaps, to err in saying that the population of Hawaii was then about 400,000. It was possibly half that number, or even less, so that the reports of a "dying race," in this 1922, 150 years later, does not represent such a vast calamity after all. It is a calamity, but in the leavening of races, due to intermarriage, it is difficult to say whether a race is dying out after all, though the original numbers may be reduced.

Thus the disappointment of obtaining a Northwest Passage, which caused Cook to return to the Islands, proved an enlightenment for the world. He said that Hawaii was the most important discovery in the Pacific. The concluding words of his own journal are:

"To this disappointment we owed our having it in our power to revisit the Sandwich Islands, and to enrich our voyage with a discovery which, though the last, seemed in many respects to be the most important that had hitherto been made by Europeans throughout the extent of the Pacific Ocean."

Without knowledge of the tragic fate awaiting him, that last sentence in his journal is of unusual import. He was correct in his prophecy. Little did he think that this greatest island of discovery was to be the scene of his last exploit.

The reception which Cook met was flattering. The natives came to his ships singing and shouting. Palea and Kanaina, two chiefs, had already attached themselves to the commander and were useful in keeping their countrymen from being troublesome. They brought aboard another chief, called Koa, who was represented to be a priest. In his youth he had been a distinguished warrior.

On the 6th Captain Cook had his first interview with Kaleiopuu (Kalaniopuu), or Terreeoboo, as Cook designated him, as nearly as he could transcribe the pronounced word. The meeting was conducted with a variety of ceremonies, among which was the custom of making an exchange of names, considered a strong pledge of friendship, according to A. Kippis, D. D., biographer of Cook in 1788. When the interview was over Cook took Kaleiopuu aboard his ship, the Resolution, where he and his suite were received with every mark of respect that could be shown them, and in return for a beautiful feather cloak, a long one, which the king bestowed upon Captain Cook, the captain put a linen shirt on his majesty and girt his own hanger about him. Today that feather cloak, now in a museum, is valued at hundreds of thousands of dollars.

Thus we come to a part of Cook's life in which critics have said that he made his greatest mistake, that of accepting the adoration of the natives on his arrival ashore when they mistook him for their god Lono and he continued to receive this adoration, although at first it was a puzzle to him.

Poetry is always the first spark that is kindled in the light of civilization. Relgion inspires it to sing its mysteries; kings reward it, hoping to perpetuate their names by its means; and all classes love to solace themselves with its beauties. The little we know about the ancient history of Hawaii is preserved in song; and perhaps a collection of the rhymes of the priests and bards might throw light on the question of the original race and population of these Isles of the Pacific. So Captain the Right Honorable Lord Byron, of the British Royal Navy, wrote in 1826, when he published his excellent book, "The Voyage of

H M. S. Blonde to the Sandwich Islands in the Years 1824–1825."

This little reference to song and poetry of the Hawaiians, says Lord Byron, who commanded the Blonde when it brought the bodies of King Kamehameha II and his Queen, Kamamalu, from London to Honolulu in 1824, leads to the meaning of the adoration of the Hawaiians toward Cook when they believed him to be the god Lono.

One of the songs, says Lord Byron, from its connection with the disastrous history of Captain Cook, had been sought for and preserved by Europeans who succeeded him. A story, which is not without its parallel in the mythologies of the ancient world, is related of the jealousy of the Akua, spirit or founder of the people of Hawaii. He sacrificed his wife, or thought he did, for revenge, and, horror-struck, abandoned Hawaii in a boat of peculiar shape, leaving a hope, or rather a belief, that at some future time he should return. The song and prophecy run something like this, says Lord Byron.

But Lord Byron confused the story of the Akua, or god Lono, with the true story of the mortals Lonoikamakahiki (man) and Kaikilani-wahine-alii Opuna (woman). In endeavoring to tell who the god Lono was, the god deified in the person of Captain Cook, they believing their god had returned although the natives had burned the effigy representing this god, Lord Byron was given the chant that tells the story of Lonoikamakahiki. The priests had prophesied the return of the god Lono, that he "would return on an island bearing cocoanut trees and with swine and dogs."

The word "Lono Akua" in the song dedicated to Lonoikamakahiki is a common expression when addressing a king or high chief. Hawaiians always call their king an Akua (god), because they believe that the chiefs are descendants of the gods, as, for instance, Kauikeaouli (Kamehameha III) was always called a god. The Hawaiians believed he actually descended from the gods. But here is the story that Lord Byron told, as it is a picturesque tale, even though it had its mistakes:

1. Lono, of Hawaii, in very ancient times, resided with his wife at Kealakekua.

2. The name of his wife, his love, was Kaikilani-alii-wahine Opuna, and they dwelt beneath the steep cliffs.

3. To beguile the time they played the game of "konane" (resembling the game of draughts, played upon a flat stone).

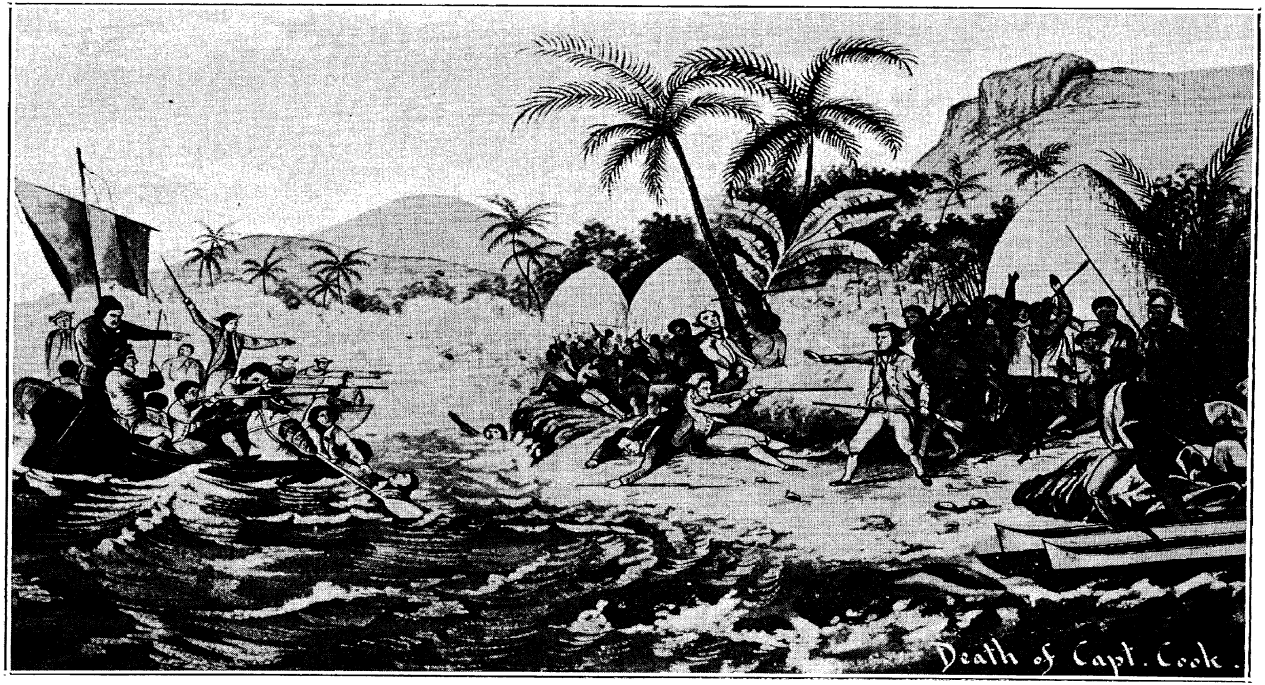
4. One day, while thus engaged, they heard the faint sound as of some one calling from the top of the Pali. And then came distinctly to the ears of Lono: "Ho, Kaikilani! Your lover, Heakekoa, the son of Kalaulipili and Uli, is longing for you!" By her confusion and her attempts to divert the attention of Lono, Kaikilani confirmed him in his suspicions; and, enraged at the infidelity of his wife, as well as the audacity of the lover thus publicly to confront him, as Fornander relates the incident, he snatched up the konane board and struck Kaikilani so violent a blow on the head that she fell senseless and bleeding.

5. Sorry for his rash deed, the chief ordered his canoes to be launched, and sternly forbidding Kaikilani to follow him, set sail for Oahu.

6. It is said in the legend that this passionate exhibition of her husband's love and the finding of herself alone and forbidden to accompany him, produced such a revulsion in the mind of Kaikilani as to entirely break off her fondness for Heakekoa, who disappears from the legend. Lono traveled on and on, boxing with every man he met. Games which became an annual event called Makahiki, were instituted in honor of Lono and consisted of wrestling, boxing and other athletic exercises. He said he was frantic for her love.

7. On Oahu he met Kakuhihewa, king of Oahu. In time his wife traveled across the seas to Oahu, and chanting at a distance her voice and words were heard by Lono. Finally he knew it was his wife and they were reconciled.

8. But ere he left Hawaii on his voyage to place distance between himself and his wife, he had declared: "I will return in after times, on an island bearing cocoanut trees, and swine and dogs." It was the priests who prophesied this.



Captain James Cook, R. N., who discovered, or re-discovered, the Hawaiian Islands, returned a second time to Kealakekua Bay, but the natives were not as cordial as at first. Clashes occurred, resulting finally in an open skirmish, and Cook was stabbed and fell into the water dead. A monument marks the spot where he was slain.

9. It was the promise or prophecy that induced the natives to believe, on seeing Cook's big ships with their masts and rigging, that they were islands and that Lono had returned, and to pay him divine honors — the fatal mistake of a lifetime. Later they discovered he was but mortal.

Captain Cook was paid the highest honors by the natives, amounting to adoration. Captain King, not comprehending the meaning of the repetitions of the name Lono, supposed it to be the title of a high-priest. Byron says that Koa, the chief priest, and his son, Onea, who appears to have been a priest of Lono, received Cook with honors they really meant to be divine, and which he imagined meant nothing more than friendly respect, and perhaps fear on account of his large and powerful ships. Captain King says: "Captain Cook generally went by this name (Lono) among the natives, but we never could learn its meaning precisely." Cook was given a residence ashore which was a heiau, or temple. This was on the south or lower side of Kealakekua Bay.

Though the kind and liberal behavior of the natives continued without remission, Kalaniopuu and his chiefs began at length to be very inquisitive about the time when the voyagers were to take their departure. Nor will this be deemed surprising, said Kippis, when it is considered that in the sixteen days in which the English had been in the bay of Kealakekua they had made an enormous consumption of hogs and vegetables. It did not appear, however, that Kalaniopuu had any other view in his inquiries than a desire of making sufficient preparation for dismissing the navigators with presents suitable to the respect and kindness towards them which he had always displayed.

The native accounts relate what Captain Cook apparently was not aware of, viz., that when the two ships arrived at Kealakekua the bay was under a tabu, the festival days connected with the ancient celebration of the new year not having as yet expired. But as his fame had preceded him through the group, and Cook himself was looked upon as a god (an Akua), and his ships as temples (heiau), the priests and chiefs who governed in the bay in the absence of Kalaniopuu on Maui, proclaimed an exception

to the tabu in the matter of the ships of the newcomers as a lucky thought, a well-timed compromise to gratify their curiosity and soothe their consciences, according to Fornander; for most assuredly without some such arrangement not a single canoe would have dared to ripple the quiet waters of the bay.

On January 24 Kalaniopuu returned from Maui, and one of his first acts was to put a tabu on the bay, no canoes being allowed to leave the beach.

The next morning the bay was deserted. The crews endeavored to induce the natives to come alongside, and as some of them were at last attempting to put off, a chief was observed attempting to drive them away. A musket was immediately fired over his head to make him desist, which had the desired effect, and refreshments were soon after purchased as usual. Kalaniopuu went aboard the Resolution that afternoon for a visit. The firing of the musket was the first act of intimidation and probably wrought a new feeling among the natives toward the visitors, later to be put into the form of actual attack.

Incident upon incident piled up on the wrong side of the ledger against Cook. He, being in want of fuel for the ships, sent Captain King to "treat with the priests for the purchase of the rail that surrounded the top of the heiau (temple)." King says he had some doubts about "the decency of this proposal and was apprehensive that even the bare mention of it might be considered as a piece of shocking impiety. In this, however, I found myself mistaken. Not the slightest surprise was expressed at the application, and the wood was readily given, even without stipulating for something in return."

But when the sailors carried off, not only the railing of the temple, but also the idols of the gods within it, even the large-hearted patience of Koa gave way and he meekly requested that the central idol at least might be restored. The want of delicacy on the part of Captain Cook was glaring in this instance. After his death, and when the illusion of godship had subsided, his spoliation of the very heiau in which he had been deified was not one of the least of the grievances which native annalists laid up against him, says Fornander.

On February 4, 1779, the ships being caulked and ready, well provisioned, Captain Cook left Kealakekua Bay to visit and explore the leeward side of the group. When abreast of Kawaiahao Bay, on February 6, a boat was sent ashore to find an anchorage, but there was no suitable watering place, owing to the fine streams of water he could see from his ship. On the 8th of February the ships encountered a gale, during which the fishes of the fore masthead gave way, and it became necessary to seek a resort where the damage could be repaired. After some consideration it was decided to return to Kealakekua Bay, and on the 11th the ships anchored again in their old position.

Lord Byron says that this unexpected return to repair his vessel did not entirely restore him to the degree of honor he at first enjoyed, and the severity with which he had punished one or two acts of theft had perhaps a little indisposed the native chiefs against him.

His unfortunate attempt to lure the king on board his ship, there to confine him until a boat he had lost, which had been stolen for the sake of the nails in her and appears to have been broken up the night she was stolen, and the cause of the tumult that ended in his lamented death, was restored to him.

There certainly was no malice in the case — not the slightest intention of injuring him following his death — is the opinion of Lord Byron, himself an Englishman, for the body was treated with the highest respect as shown their own kings and chiefs. The absence of Captain Cook had apparently cooled the enthusiasm of the natives for him. Their provisions had been taken away in huge amounts and the only equivalent left by Cook were some pieces of iron, a few hatchets and some knives. Another reason assigned is that the women had taken a liking for the foreigners and the native men resented this. Then a sailor died and was given a funeral ashore, a sign that the members of the crew were not immortal, and could be reached by sickness and subdued by death. There is nothing on record that would indicate that Kalaniopuu was not as loyal and liberal on the second visit of Cook to the bay as on the first.

On the afternoon of the 13th a watering party belonging to the Discovery was interrupted and impeded by some of the chiefs who had driven away the natives engaged in assisting the sailors to roll the casks ashore. When informed of this Captain King immediately went to the watering place, which was on the north, or Kawaaloa side of the bay. On seeing him approach the natives threw away the stones with which they had armed themselves. After remonstrating with the chiefs, the latter drove away the crowd and the watering party were no more molested.

Fornander says that coming down to the last moments of Captain Cook's career, there are three independent sources of information: First, Captain King's continuation of Captain Cook's Journal of the "Voyage to the Pacific Ocean," Vol III; second, Ledyard's Life, by Sparks; and third, the native reminiscences as recorded by David Malo, native historian; Sheldon Dibble, the American missionary, and S. M. Kamakau, also a native historian. The main facts are the same with all these authorities. Captain King was not personally present, but received a report from Lieutenant Philips and others who accompanied Cook ashore that ill-fated 14th of February. Ledyard professes to have been one of the party ashore and an eye-witness. Malo, Dibble and Kamakau obtained their information from high chiefs present at the time who had formed the royal court of Kalaniopuu.

Palea, who had been an early friend of Captain Cook, had a canoe, and some of Cook's crew used violence upon it Palea making resistance, was knocked down by a paddle. Soon after Palea stole a boat from Captain Cook's ship. The theft, says Dibble, may be imputed to revenge, or to a desire to obtain the iron from the fastenings of the boat. Captain Cook commanded Kalaniopuu to make search for the boat and return it. The king could not restore it, for the boat had already been broken up.

A member of the crew named Samwell wrote an account of the last incidents, and this manuscript was given to Kippis to use in his book. He tells of the theft of the cutter. Cook, he says, was preparing to go ashore when acquainted with the theft by Captain Clerke, in order to secure the person of Kalaniopuu before he should have time to withdraw himself to another part

of the island. "This appeared to be the most effectual step that could be taken," says Samwell. "It was the measure he invariably pursued in similar cases in other islands, and had always been attended with the desired success."

Cook left the ship about 7 o'clock in the morning, attended by the lieutenant of marines, a sergeant, corporal and seven private men; the pinnace's crew was also armed and under the command of Mr. Roberts. As they rowed toward the shore Captain Cook ordered the launch to leave her station at the west point of the bay in order to assist his own boat. He was not apprehensive of meeting with resistance from the natives. He landed with the marines at the upper end of the town of Kawaaloa. The natives immediately flocked around and showed him many marks of respect."

A canoe came from an adjoining district with two chiefs, Kekukaupio, the wonderful soldier of Kamehameha, who taught the latter all the martial exercises of the time, and Kalimu, the latter a brother of Palea. The marines fired upon the canoe, killing Kalimu. The king's attendants were enraged, yet they withheld violence. The king had acquiesced in the request to go aboard the Discovery, but his wife pleaded for him to remain ashore and he did so. At that instant a warrior with a spear in his hand approached Captain Cook and said he was a brother of the man just killed, and would be revenged. Captain Cook, from his enraged appearance and that of the multitude, was suspicious, and fired upon him with his pistol. Then followed a scene of confusion, says Dibble.

Samwell says the native had an iron dagger, not a spear, and apparently desired to stab Cook. Samwell makes no mention of Cook having fired his pistol.

The Englishman had reached the edge of the beach, and had paused and was on the point of giving orders to re-embark when a man threw a stone at him, which he returned with a discharge of small shot with which one barrel of his double-piece was loaded. The man, having a thick mat before him, was unhurt. He brandished his spear, says Samwell, and threatened to dart it at Captain Cook, who, still unwilling to take his life, instead

of firing with ball knocked him down with his musket. He had given up all thoughts of getting the king aboard, as it seemed impracticable. His care then was to act only on the defensive and to secure embarkation for his small party, "pressed by a body of several thousand people."

Dibble says that Cook shot dead the man who struck him with a stone. He struck a chief named Kalaimanokahoowaha, or Kanaina, and from him the late Charles Kanaina, father of King Lunalilo, received his name. The chief seized him. Cook struggled to free himself from the grasp and uttered a groan. The people exclaimed, "He groans — he is not a god," and immediately pressed forward. Samwell says that a native struck him on the back of the head and then retreated. The stroke seemed to have stunned Cook; he staggered a few paces, then fell on his hand and one knee, and dropped his musket. As he was rising and before he could recover, another Hawaiian stabbed him in the back with an iron daggar. He then fell into a bit of water about knee deep, where others crowded upon him and endeavored to keep him under; but struggling very strongly with them he got his head up, and casting his look towards the pinnace seemed to solicit assistance. Though the boat was not above five or six yards from him, yet from the crowded and confused state of the crew, it was not in their power to save him. The natives got him under again, but in deeper water; he was, however, able to get his head up once more, and being almost spent in his struggle, he naturally turned toward the rock, and was endeavoring to support himself toward it when a native gave him a blow with a club, and he was seen alive no more. They hauled him up lifeless on the rocks." He says they took daggars from each other's hands to pierce the fallen victim.

Then the crew began firing upon the crowd, having refrained before for fear of killing their captain.

The body of Captain Cook was subjected to the same ceremonial as that of the chiefs, in the separation of the flesh from the bones. Some of the bones were sent on board the ship by the king. These were given military funeral honors and were committed to the deep.

Finally, watering being molested, the guns of the ships were trained on Napoopoo, houses set on fire and the temples destroyed.

The Resolution and Discovery left Kealakekua Bay on February 22, 1779. On February 27 the ships were off the Wailua River, Oahu, opposite what is now Haleiwa. They crossed the channel to Waimea, Kauai. On March 15 the ships, calling at Niihau, took their final departure for the north.

Thus was Hawaii brought into knowledge of the world.

CHAPTER IV

HAWAII'S MOMENTOUS NIGHT

KAMEHAMEHA THE GREAT

THUNDER, lightning and rain, driven on the dark wings of a storm, were heralds to signalize the birth of a great chieftain, the ancient Hawaiians believed. Certain it was that on a night when the elements were raging, the heavens splitting under the titanic blows of the God of Thunder, and the lofty summits of Mauna Kea, Mauna Loa and Hualalei were mystically revealed as the shafts of the Torches of the Almighty pierced the clouds, and the ocean lashed the coral and lava shores of Hawaii Island, that Kamehameha was born.

It was a night in the month of Ikuwa, or October, when the great warrior King Alapainui was mustering his armies for an invasion of the Island of Maui, that Kamehameha was born at Ainakea, district of Kohala, Island of Hawaii, and somewhere between the years 1736 and 1740. Uncertainty veils the exact year, and he may not have been born until 1753.

The story of the birth of Kamehameha, his concealment from the wrath of the king who had learned from his soothsayers that a chief who would "slaughter the chiefs" was to be born, the protection thrown around him by his devoted chieftains, his education in the arts of war, his return to the royal court and his later achievements in war, his conquests and solidification of the empire, his wisdom, his laws and his acceptance of the advice of foreign visitors long before Christianity was introduced, reads like a vivid narrative of thrilling, yet majestic, adventure. Kamehameha was the greatest of all Hawaiians. It is an epic, no less an epic than the stories of Alexander the

Great, Constantine, Julius Caesar, Hannibal, Charlemagne, Frederick the Great, Gustavus Adolphus and Napoleon.

No flights of imagination on the stormy night of November, 1738, in the little feudal village of Ainakea, Kohala, Island of Hawaii, could have visualized the coming world greatness of the Pacific Ocean in which the Hawaiian Archipelago rested on its coral moorings, when a male child was born, afterwards to become Kamehameha the Great, conqueror of all the islands, founder of the Hawaiian kingdom, whose rule made solid the basis of an independent nation which existed as a monarchy for a century, and finally became merged in the greatest nation on earth as an integral part and its chief outpost in the western sea.

Upon the foundation of empire established by Kamehameha, man of war first, but whose ambition in his declining years was to rule an empire devoted to the arts of peace, Hawaii was established to become later a link in the golden chain of states and territories of the greatest of all Republics. It became not only a military outpost in the far Western Sea, but a militant arm poised to enforce the peace of the vast Pacific region.

Just a hundred years from the time Kamehameha's work was done Hawaii has become, officially, the greatest military and naval base under the Stars and Stripes, a powerful weapon for war or for peace, the most important commercial crossroads of the Pacific, and the melting pot of the nations of the world.

The death of the great chieftain, May 8, 1819, signalized the crumbling of the ancient religious power, for immediately upon his death ensued the breaking of the tabu by women of rank; the idols were overthrown; the iron hand of Kamehameha I was lifted from the labor of consolidation, and the monarchy began to emerge from the ancient mode of life and rule into modern civilization, for even then, in Boston, preparations were being made for the long journey of the first New England missionaries to Hawaii to spread the gospel and lay the foundations of a new order of things by which the little nation was enabled to become almost a power in Pacific Ocean diplomacy, although at times the pawn of powerful rulers and diplomats of distant countries.

The birth of Kamehameha in 1736 or thereabouts presaged a new order of things in the future of the Hawaiian Islands. Of the male babe born that stormy night it was prophesied that he should be a slayer of chiefs, and so it turned out. Like the Christ of long ago, whose life was sought by Herod, so did the then ruler of Hawaii seek the life of the young "Paiea" Kamehameha. His life was saved through the secret conniving of chiefs who brought him up in the fastnesses of the mountains. He was taught the arts of war by famous warriors of the ancient regime. He was powerful physically, he was powerful mentally. In Kamehameha were combined the might and power and intellect of one born to be the greatest man of his race. He fought, subdued kingdom after kingdom, and gradually enlarged his empire, going from island to island on campaigns of conquest. A sagacious strategist, a leader of men, possessing the keen discernment of a ruler. Upon meeting for the first time the strangers from beyond the seas, he gave them consideration and justice, despite the hard dealings to which he and his people were subjected by mercenary traders and voyagers.

That Kamehameha's character was lofty is evidenced by the letter which Captain George Vancouver, the English navigator, left for Kamehameha, or "Tamaah Maah," as the great English seaman wrote it, in which he spoke of the king's fine conduct and besought all navigators to continue the friendship which Kamehameha so willingly held forth to visitors. This letter, written by Vancouver on March 2, 1794, spoke of "cessions" which the king made to England, but it is interpreted by students of Hawaiian history to refer to what Kamehameha had done and wished to have done to preserve friendly relations with England and merely refers to concessions of goodwill and helpfulness, but not territorial rights.

This was the year before Kamehameha led his great armies in the "peleleu" canoe fleet from Hawaii to the shores of Oahu, to engage in final battle for the supremacy of the island, which terminated so fatally to the Oahuan king and his followers at Laimi, Nuuanu Valley, and at the Pali gap, where the flower of the Oahuan's army was slaughtered and thrust over the preci-

pice. The last large barrier to complete consolidation of the Islands had been overcome, and once more Kamehameha began to use those singular powers which have given him the soubriquet of "Great."

He was considerate of the white men who had arrived on ships of discovery and trade and remained here. He listened to their advice in that last quarter of the eighteenth century and his rule may be considered wise. John Young and Isaac Davis were men of good character as history analyzes their careers in Hawaii and their closeness to the person of the king.

It is due to them and to the promise made by Vancouver that ministers of the gospel would be sent here at the request of the navigator, that when finally the American missionaries arrived here a year after Kamehameha's death (1820), the privilege of landing was accorded them. Kamehameha, it is understood, waited long years for the arrival of the men who would teach him concerning the supreme being of the white men. They never came in his lifetime.

Most of the white men surrounding Kamehameha were Englishmen, such as Young, Davis, George Beckley and "Alika" Adams, and mostly Church of England men. Captain Beckley's prayer book remains a prized relic in the keeping of one of his descendants today. It was his own prized possession. He was close to the person of the king, for he was a military adviser and commander of the first fort. It is certain these Church of England men discussed their religion with Kamehameha and those of his court.

Although Kamehameha never embraced Christianity, yet it is believed that he knew much of it. He might not easily have turned from the faith of his forefathers for that of another race. He was old. He had been reared under unusual restrictive conditions. The faith of his ancestors was a part of almost every hour of his life. His private life and his public life were enmeshed with the priestly rule; he was part of the system. Every art of war he learned was accompanied by a priestly interpretation. Under the influence of priests and warriors, the rigid etiquette of the court, the high pedestal upon which he

had been placed by his people and the higher one to which he had made the way with his spear, he grew old and set in the ways of his forefathers, and yet laid the foundations of law for the government of his people, and the protection of the young and the weak, the sick and the aged, foundations which are marvels of simplicity and yet models upon which laws of civilized nations could be built.

It is little wonder that, although he knew much, possibly of Christianity, he did not change his own attitude toward the religion of his people. It may have been known to his court that he looked forward to the time when Vancouver's promises would be kept, for upon his death the tabu was violated by the women, the idols were overthrown and the ancient temples burned and destroyed, paving the way for Christianity to be set up within a year of his death. The awful dread of supernatural vengeance had somewhat abated, but Liholiho (Kamehameha II) took no immediate steps toward the abolition of the tabu system.

Wise to his very last days, his will for the future of Hawaii was revealed to Kamehameha II when Kaahumanu, the queen of Kamehameha the Great, advanced to meet Liholiho when he returned to Kailua following the period of preparing the bones of the great ruler for burial at Ahuena-i-kamakahonu-i-kaiakekua, and said:

"I make known to your highness, Liholiho, the will of your father. Behold these chiefs and the men of your father, and these your guns, and this your land, but you and I shall share the realm together," and so he was constituted sovereign, but Kaahumanu was vested with the authority of premier. Kamehameha the Great placed confidence in Kaahumanu, but was also aware of the worthless character of his son, and so the power he placed in the keeping of women, was maintained until 1864. Kamehameha the Great recognized the right of suffrage for women by granting them unusual power in high office.

It was at this same moment that Kaahumanu declared her freedom from the tabu and declared she and all women would eat what they desired and cook it when and how they pleased, an announced "as for me and my people we are resolved to be

free." The high priest Hewahewa applied the torch to the idols and their sanctuaries and messengers were sent as far as Kauai to proclaim the abolition of the cruel and oppressive system. The tabu system was not abolished, however, without a struggle, but the fight for freedom was won and Hawaii began its modern life the day Kamehameha the Great died.

One of the elements of Kamehameha's greatness lies in his pronouncement of the Mamala-Hoa, the law for the weak. Kamehameha had gone ashore from a canoe at Pa-a'i, at Keeau, Hawaii, to intercept fishermen who were on the side of his enemy Keoua. It is said that Kamehameha really intended robbery. He went ashore alone and pursued the fishermen, from one of whom he attempted to wrench away a net. Although of powerful build, the king was unable to throw his opponent. One of his feet became wedged in a hole or crevice in the lava plain and held fast. The fisherman escaped. Another fisherman came up to Kamehameha and struck him on the head with a canoe paddle, and then joined his companion in flight. His own canoemen extracted him from his perilous trap and he recovered from his hurts.

At Kamehameha's command the fishermen were hunted until they were captured. The prisoners crawled before Kamehameha, whose head was still bandaged, and prepared to meet their fate — death. Kamehameha asked why the fishermen had not struck him a second time and made sure of his death. The fisherman replied he thought one blow would suffice.

Kamehameha then admitted he was wrong in making an attack.

"My kahus used to tell me that violence and robbery (pakaha) were evil and should be punished with death. If I live I will make a law against robbery and violence, and lay on it the penalty of death." The men were dismissed and permitted to return to their homes.

One of the results of the incident at Keaau was the law directed against the very thing of which Kamehameha had there been guilty, and this law was called the "Kanawai Mamala-Hoa"

in memory of the unhappy affair of Keaau. The meaning of Mamala-Hoa is "splintered paddle."

As to the words of the law itself, concerning this memorable incident, in which the law was embodied, they were nothing more nor less than those oft-quoted words which seemed to have been generally misunderstood as being a statement of a historical fact—"Let the aged, men and women, and little children, lie down in security on the highway."

When Kamehameha and his fleet of peleleu canoes arrived at Kahului, he ordered the canoes taken apart and buried in the sand. When this order was obeyed he spoke the order which meant life or death: "E moi i mua e ku'u mau pokii a inu i ka wai awaawa he make ko hope."—("Forward my brethren until you drink the bitter waters, for to go back means death"). This was prior to his famous battle of the Iao. He cut off the supply of water to the enemy by using his soldiers as a human palisade, causing them to acknowledge defeat.

So strong was the belief of the Hawaiians who were concerned in the rearing of young Kamehameha, combined with the spread of the tradition of the early prophecy, that it became a part of the life of the Hawaiians to contribute in every way possible to the fulfillment of the prophecy, and it is little wonder that, as he grew in stature and in mind and his prowess became recognized, he was given the adoration of his people and raised gradually to the summit of the pedestal reared in prophecy.

Therefore, it is not surprising that in 1776, Keaulumoku, cousin of Kekaulike, bard and prophet during the reign of Kalaniopu'u, of Hawaii, composed a new prophecy for Kamehameha. He composed the famous chant, "Hau-i-Kalani," foretelling of success and glory for Kamehameha I. The bard was sixty-seven years of age at the time. The chant was as follows:

Soon, behold, the shadow of one seizing land,
Even the child of Kupuapa Kalanikupuapakalani,
The youth doing the work of the chief
Wrestling for the islands;
Boldly stepping into the ring he enters with left-handed blows,
He curbs the islands with a strong hand.

It was in 1782 that Kamehameha really became king, about five years after the discovery of the Hawaiian Islands by Captain Cook.

He began as king of one-half of Hawaii Island; by 1795 he had conquered all the islands except Kauai and Niihau, which were ceded to him in 1810. Like early English rulers, he divided the country into four petty kingdoms or earldoms, and appointed governors over them. They were in the nature of viceroys, with legislative and other powers almost as extensive as those of the kings whose places they took. He raised his queen to the position of premier, or chief justiciary, and placed in her hands, wrote Judge W. F. Frear in a paper prepared for the Hawaiian Historical Society, "life and death, condemnation and acquittal."

This office of Kuhina nui, as it was called, was one of power almost equal to that of the king, for its occupant had power of veto over acts of the king, and thus the two stood somewhat in the relation of Roman consuls. He selected four chiefs as special counsellors, a sort of cabinet or privy council, and also four "wise men" as lawyers and assistants, and consulted much with several trusted white men.

He put an end to wars, erected a strong central government; checked the oppression of lesser chiefs; appointed officers more for merit than rank; improved the laws, made them more uniform, rigidly enforced them and, generally, brought about a condition of peace and security. He was particular to publish the laws throughout the group, and set the good example of living up to them himself. His more important laws were directed against murder, robbery, theft, confiscation and extortion. He also made laws imposing harbor charges on foreign vessels.

No record was ever left by Kamehameha of his signature. There was no written language in his day, but "His Mark" appears on documents now on file in the Archives department of the government. One is attached to a document signed in 1818, a year before his death, by Captain Bouchard, commanding an Argentine-Spanish ship of war which came here in pursuit of Spanish pirates. On this document is the name "Tamaah Maah,"

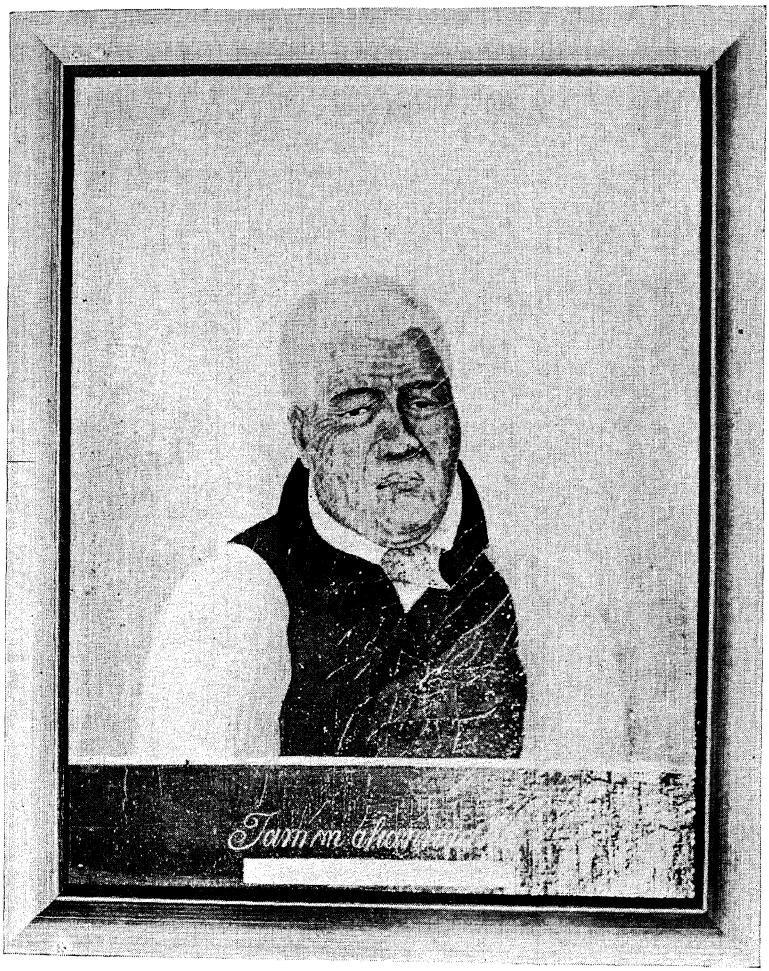
and following it is a crude crossing of two lines, identified as "His Mark."

Kamehameha was devoted to farming, both as a civilian pursuit and because, like Napoleon, he knew an army traveled on its stomach. After he brought his armies to Oahu and after the battle of Nuuanu in 1795, he put his soldiers to tilling the soil in Manoa Valley, planting sweet potatoes. He also commanded his people to plant taro and instructed them in proper attention to the patchs; he told them to plant and respect the banana plants; and urged them to remain close to the soil. The name "Ualakaa" (rolling potato hill) still designates the part of Manoa Valley set apart by Kamehameha to provide food for his warriors.

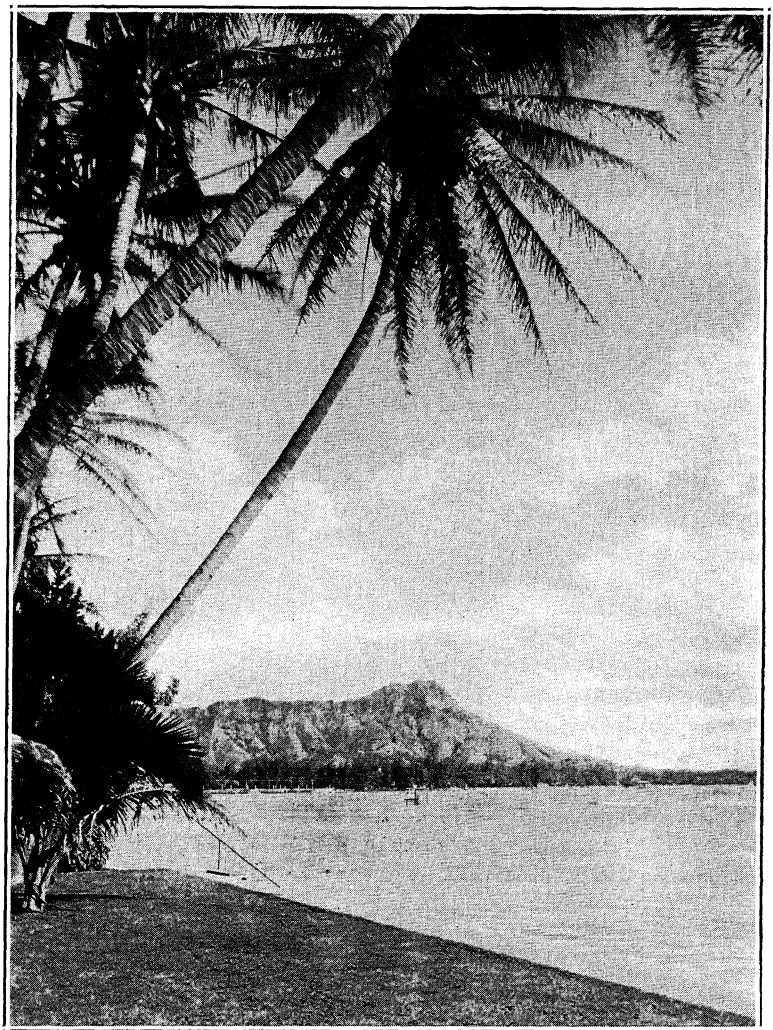
Paiea Kamehameha I was born in the month of Ikuwa (November), on a gale-swept night between 1736 and 1740, the exact year not being definitely known. This was at the time when Alapainui had called all the great feudal chiefs to assemble at Kohala, along the shores of Koaie to Pu'uwepa, with their men and war canoes. Alapainui was at Kohala collecting his warriors and fleet from the different districts preparatory to the invasion of Maui to vindicate himself from the outrage that Kekaulike, king of Maui, had committed after the naval battle off the coast of Kona, when Kekaulike landed in several places and cut down the cocoanut trees at Kawaiahae and destroyed villages.

Kamehameha's father was Kalanikupuapaikalani Keoua, half-brother of Kalaniopu'u, and grandson of Keawe, "King of Hawaii." His mother was Kekuaiapoiwa II, daughter of Kekelakekeokalani-a-Keawe (wahine = woman) and Haae (kane = man) the son of Kalanikauleleiawi (w) and Kauaua-a-mahi (k) and brother to Alapainui, the king.

Before the birth of Kamehameha, Kekuaipoiwai I, wife of Keoua, sailed in a canoe to Maui to visit the court of Kahekili, leaving her older son, Kaleimamahu, with Keoua. When she returned to Hawaii Alapainui noticed a peculiar desire of Kekuaipoiwa, which she put to the king, to have Kauhinuia Malulani, one of the young chiefs of his court, put to death because she "wanted to possess his eyes." The king was surprised and said, "Why, you seem to want to possess the eyes of the Niuhi



Kamehameha I, conqueror of all Hawaii, general, strategist, lawgiver, founder of the Pacific kingdom, greatest of all Hawaiians, whose empire prevailed for a century. From painting by Navigator Kotzebue's artist, 1816, owned by Hawaiian Government's archives.



Melody, poetry and love have been inspired by this tropical scene of Waikiki Beach. Beneath its cocoanut trees Kamehameha I dwelt. Diamond Head crater, in the distance, is an American fortress.

(king of the sharks); it cannot be done, for he is too great a chief to be killed for such a whim. Why do you want the eyes of the tabu shark, the chief of the Great Mountain?" Then he immediately sent for a great prophet and astrologer, who, when he heard of Kekuaipoiwa's morbid desire, said that she was with child, and that "a man is coming to slay the chiefs."

Alapainui was angry with the astrologer and he ordered two grass houses to be built in a single day, as was the custom. He placed the astrologer in one and then sent for all the other astrologers in the Islands. All came. One asked the king for what purposes the grass houses had been built. He replied, "One is for the man to be killed. The other is for the kahunas." He then took them one by one into one of these houses and asked them to explain the reason of Kekuaipoiwa's unusual desire. Each one said that "a man is coming to slay the chiefs," and said that was the interpretation of the woman's desire. Alapainui realized the import of the prophecy and said: "Let us pluck the shoots of the wauke lest it thrive and grow and spread."

One of the astrologers, Kaha, went to Keoua and Kekuaipoiwa and said: "Alapai is going to pluck the bud; fear not; we will take the child and conceal him and rear him; my mother and twin sister, Kahaopulani, will take him to the Pali Hulaana at Awini; have a chiefly herald, fleet of foot, ready at the moment, for we will direct him, and in the meantime guard yourselves." Kaha remained with Keoua, and his sister was sent for.

On the night of his birth, Naeole, father of Walawala, one of Kalaniopuu's generals, slipped through the back of the house, according to arrangement, and ran to the hills of Awini with the young babe. Kahaopulani (w) and her mother Hikuikepualono (w) were waiting for the arrival daily. They had already begun the making of his feather cloak. They had masses of olona fiber being woven with the network preparatory for the laying on of the feathers. When Naeole arrived they immediately took Kamehameha, Hiku calling on all the gods to conceal the signs of the chieftain, and called upon all the elements to return to their habitat — the rainbow, the silvery clouds, and the thunder and the lightning and the rain. Umihulumakaokalani (k), the aged

chieftain of the mountains, grandfather of Kahaopulani, was guarding the mountain pass, and just as Naeole left he signalled that some one was coming up toward the pass. Kahaopulani placed the child under the olona fiber, whilst Hiku, her mother, prayed that the child might not be found by Alapai's men.

The king's herald ran up to the house and called out: "Have you seen a man with a bundle — a child?" Kahaopulani spoke up quickly: "Why, yes, he just ran down the other way; take that road and you may overtake him."

The danger was over. The babe was reared by these Awini chieftains, his only playmate being his little foster sister, Kahakuakane, known as Kuakane. This was opposed to all Hawaiian traditions, that a male child should suckle from the breast of a woman that had a female child, but it evidently did not harm Kamehameha. The young chief's people taught him to be kind to every one, to call the passerby in to partake of food. As early as this period in his life the chiefs began to teach Kamehameha the value of storing food for his people, lessons that remained with him throughout his life and were of vast value during his campaigns, for, like Napoleon, he believed that an army traveled on its stomach.

And so was preserved the life of one who was to "slay the chiefs." It all came to pass. He did slay chiefs and their men. He fought and commanded troops, and conquered and beat down his opponents one by one, his personal prowess being an example to every warrior.

A portion of a chant that was revealed to Alapainui, gently informing him of the existence of the baby Kamehameha, and of whom the king seemed to stand in awe, follows:

Paiea, the chief, is away in Awini,
At Hulaana, cliff of the Koae bird;
The chieftain hill of Nakulokalani;
The fleet herald chief is Hikuikekualono's.
He is of the blazing sun — of the crumbling earth;
The torch that gave warmth to the chief is from Awini;
It is calling to Keahialakalani,
Where dwells Umihulumakaokalani,
And his chieftains who all reared Paiea, the chief;

The rumbling heaven,
The clash of the voice of Ikuwa,
The thundering black clouds;
At Awini the cord was cut;
At Keahialaka he partook of food;
Kahaopulani's was the breast
Of the chiefly arching cocoanut of
Kekuaiapoiwa that you all know;
The brightest torch of life that is living;
The heaven that burns and blazes on.

This chant softened the wrath and fear of Alapainui and he sent for the young boy to be brought home to him. He was about twelve years of age at this time. Alapai gave him into the keeping of the Chiefess Keaka (w) and her sister Hakau (w), the daughters of Heulu, who, with their families, taught him the athletic games; chants were composed for him, and then he was taken to the temple by his uncles, Kameeiamoku and Kamanawa, and the ceremonies of dedicating the youth to be a warrior were performed. The pig that was offered for a sacrifice for this occasion was called Hamauku-ka-puaa-i-ka-naha. Then the young chieftain gave himself up for a time to the pleasures of his uncle's royal court. There the High Chief Kekuhaupio, the great warrior chief, took him and instructed him in all the martial exercises extant among Hawaiians.

Later on, Kamehameha showed his strength, agility and courage by taking hold of the body of the rebel chief of Puna Imakaloa, a head of Kiwaloa, and offering it up for sacrifice. For this reason he left Kalaniopu'u's court. It is said that he was advised by his two uncles, the twin warriors, Kameeiamoku and Kamanawa, also Keeaumoku, father of Kaahumanu (w.) These three and another chief were his chief counselors, Kameeiamoku being his general-in-chief.

No one knows where Kamehameha the Great sleeps.

Undoubtedly the last resting place of his bones is a cave at Kiholo. Hoolulu, the chief who concealed him, once weakened and was about to show one of the Kamehamehas where the great chief slept, but the king came with his retinue, so Hoolulu turned to him and said:

"Thou shalt not see thy father," and the place of concealment was never revealed. Of all the members of the royal families of the Kamehameha and Kalakaua dynasties only the bones of Kamehameha are unaccounted for, for they rest in the secrecy of the mountain caves of Hawaii with those of his forfeathers.

Kamehameha was called "Papaleaiaina-ku'u Aloha" by Kaahumanua, his queen, and by that name only by her.

Upon the solid empire founded and fostered by Kamehameha the Great, whose own dynasty lasted until 1874, and that of the Kalakauas until 1893, what has been builded?

Unknown to them that Kamehameha the Great was dead in Hawaii, that very year the New England missionaries left Boston for the "Sandwich Islands," as Hawaii was then known. They reached Hawaii in 1820 and were given a welcome. They brought with them the printing press as well as the Bible. They erected churches and schoolhouses, and created a written language and printed it on their missionary presses, the first ever brought into the Pacific. They shaped the laws of the chiefs and gave them the semblance of laws of civilized countries. They reshaped the parliamentary procedure; they established trade relations between Hawaiia and foreign countries, and aided the king and his councillors to establish diplomatic relations with other nations.

Hawaii became the mecca of shipping and its trade grew in importance. Close relations were maintained between Hawaii and the United States early in the missionary days; Hawaiians served in the Civil War, as they did in the Spanish War and the World War just concluded. Commerce became an all-important thing, and during the Kamehameha dynasty a Reciprocity Treaty was urged between Hawaii and America, which was finally consummated during the reign of Kalakaua.

Destiny drove the Islands on into the safe harbor of the United States, a remarkable little nation, whose independence had been safeguarded by the United States throughout many tempestuous decades. The Hawaiian flag, which Kamehameha the Great gazed upon over the fort which he established more than a cen-

tury ago in Honolulu, still floats over the Islands, but now as the territorial flag.

Hawaii, as a whole, has been absorbed into the Greater Republic, just as Kamehameha absorbed the lesser kingdoms and welded them into an empire.

There is some question as to the exact age of Kamehameha the Great, and particularly the year of his birth. The native historian Kamakau stated half a century ago that Kamehameha was born in 1736, hence at his death in 1819 he must have been 83 years old. This would make him 43 at the date of Captain Cook's arrival at Hawaii in 1778, and 58 when Vancouver visited the Islands in 1794. According to this date His Majesty must have been 78 years old when his son Kamehameha III, Kauikeaouli, was born on March 17, 1814. With all deference to Kamakau's intimate knowledge of ancient Hawaiian history, his selection of 1736 as the birth year of Kamehameha must be in error. It would be a more correct statement to say Kamehameha was born in 1753. This would make him 25 when Cook arrived.

As death approached Kamehameha he called to the high chieftain Ulumaheihei Hoapili, eldest son of Kameeiamoku, and whispered to him:

"Thou must conceal my bones; the family that concealed my father, Keoua's, bones, betrayed the hiding place." And so Hoapili, assisted by his younger half-brother, Hoolulu, carried out the wish of the great leader, whose burial cave is one of the unsolved mysteries of Hawaiian history.

Kamehameha was justly entitled to the title of Great. He is justly entitled to a place among leaders of the civilized nations as a great general and a wise sovereign.

CHAPTER V

BUILDER OF A SEA EMPIRE

BATTLE OF THE NUUANU

FIREARMS played a conspicuous part in the destiny of the Hawaiian group about the time the American republic was enjoying its first years of independence under President George Washington. Had it not been for these scientific engines of destruction of human life, the title of "Napoleon of the Pacific" may not have been added to the list of soubriquets which history has attached to this remarkable Hawaiian leader. He came from one district of a large kingdom, and overthrew all other districts, and then island by island until he became monarch of all, aided in his last battle by white men who used modern weapons, against which the opponents' spearmen were as pigmies.

In 1795 Kamehameha, flushed with victories over all the Island of Hawaii and on the Islands of Maui and Molokai, came to the Island of Oahu with a vast fleet of outrigger war canoes, called the "Peleleu Fleet," containing seasoned veterans of his many wars, prepared to launch a vigorous offensive against the warriors of King Kalanikupule. He had mustered the largest and best-equipped army, and since known to have been the most powerful ever mobilized in the entire Pacific region. In his service were sixteen foreigners, of whom John Young and Isaac Davis were two Englishmen who had seen service as officers aboard British merchant vessels, and who were retained by Kamehameha for his own service shortly after they reached the shores of Hawaii.

After the visits of Captains Cook and Vancouver and other foreigners, Kamehameha, with keen military foresight, secured several cannons from visiting vessels. The artillery division

was in command of Young and Davis, assisted by one Peter Anderson. Kamehameha's combined force numbered nearly 16,000 men, according to best traditions. The army landed upon the shore of Waikiki, near Honolulu, where, in a grove of cocoanuts, some of which are reputed to be standing there today, Kamehameha established his court and his headquarters.

Kamehameha recognized the necessity for an uninterrupted food supply, and he immediately established taro fields, planted potatoes on the hill Ualakaa in Manoa Valley, and prepared for his campaign.

In April, 1795, Kamehameha was ready, and moved a portion of his army over the long stretch which now comprises the districts of Waikiki, Pawaa, Makiki, until he concentrated his vanguard at the foot of Nuuanu Valley .

Kalanikupule made his first stand in the valley at Laimi, near the present Oahu Country Club golf links. The Oahu warriors made a desperate resistance until the Chief Kaina, a prominent Hawaiian who had sailed to China and knew of the great lands beyond the isles of Kamehameha, who had been discovered a traitor to Kamehameha, was mortally wounded by a cannon ball. The death of Kaina broke down the morale of the Oahuans, and they gave way and were steadily pursued and pressed by Kamehameha's victorious forces. In time the Oahuans, who had lost heavily, their women fighting as Amazons and being slaughtered with the men, retreated until they reached the gap in the mountains known as the Nuuanu Pali, one of the most beautiful of all mountain places in Hawaii, a gap which divides the island in half, permitting one to gaze out upon windward Oahu as though from an airplane, and in reverse to gaze back upon the city of Honolulu and the ocean beyond. On the windward side there was a sheer precipice drop of a thousand feet. The resistless fury of the pursuing troops of Kamehameha gave no alternative to the brave little army of Oahuans, now hewn down by spear, battle-axe, slings and muskets to a shattered fragment. The army was cut to pieces. The survivors were pressed back to the edge of the precipice. The thousands of warriors of Ka-

mehameha pressed on, and gradually the survivors were forced over the brink to fearful death a thousand feet below.

Many escaped up the ridges on either side of the gap, and among them were the defeated king attended by a small detachment of his warriors. For months he was hunted in the Koolau mountains until he was captured in a cave above Waipio and brought down and offered in sacrifice to the conqueror's war god at Moanalua. His brother, Koolaukani, escaped to the Island of Kauai.

This battle made Kamehameha master of all the islands except Kauai, and that was brought under his domination to such an extent that the king of that isle dared not oppose his will.

In 1810 the great chieftain completed the conquest, when Kauai was humbled and all the islands were consolidated into a single empire, with himself as the monarch of what were then known as the Sandwich Islands, and later as the Hawaiian Islands.

Kamehameha's dynasty ruled the Islands until the death of King Lunalilo in 1874, when, by legislative selection, the High Chief David Kalakaua was named sovereign, his dynasty ruling until 1893, when the monarchy was overthrown and a republic set up, which was succeeded in 1898 by the Territory of Hawaii, resulting from the adoption of a Joint Resolution of Annexation by the American Congress on July 6, 1898, and signed the following day by President William McKinley. In June, 1900, under the provisions of the Organic Act, provided for in the Joint Resolution, and which was Hawaii's territorial constitution, Hawaii assumed its status as a Territory, with Sanford B Dole appointed as Governor by President McKinley, succeeding himself as President of the Hawaiian Republic. Kamehameha the Great died on May 8, 1819, at Kailua, Kona, Island of Hawaii, his old capital, but the bruial place of his bones remains a profound secret, known possibly to but two persons in all Hawaii.

The first New England missionaries who came to the Hawaiian Islands in 1820, were not entirely disabused of the idea that Chrisianity had been presented to the great Kamehameha

and his chiefs before they arrived. There are records showing positively that Chrisitanity was discussed by Kamehameha with visitors. The voyage of Captain Cleveland to Hawaii, about 1803, was notable for several things, one of which is the statement that he brought the first horses to Hawaii, as a present to Kamehameha. At the request of John Young he landed a mare and foal at Kawaihae, Hawaii, June 24, 1803. Two horses remaining were taken over to Lahaina and there presented to the King.

One other circumstance is related by Captain Cleveland that is of vital importance in the history of Christianity in Hawaii. Very little credit has been given to the early foreign residents in Hawaii, prior to the missionary advent, for their influence in the abolition of the tabu system, and if Cleveland is to be credited, the first Protestant clergyman resident in Hawaii was an English Episcopalian. Captain Cleveland's account is quoted in full:

"As our intercourse with these Islands increased, the danger of a temporary residence on shore ceased. Among others who at this early period took advantage of it was a Mr. Howell, commonly called Padre Howell, who soon ingratiated himself into favor with the King, and being struck with his superiority of intellect, conceived that it would not be difficult to induce him to abandon his idolatrous worship and substitute one of rationality. Acordingly, he lost no opportunity, after acquiring a sufficient knowledge of the language, to convince the Chief of the incapacity for good or evil of his gods, and of the power and wisdom and goodness of the Supreme Maker and Ruler of the Universe, whom he worshipped.

"The first, that of the impotency of the idols, was without difficulty admitted, but the second, not being tangible, could not be comprehended. His mind, however, appeared to be dwelling on the subject with increased attention after each conversation. At length, one day, while walking together, the King unusually thoughtful, and Howell auguring favorably from it, the silence was broken by the King's observing, 'You say your God is powerful, wise, good, and that He will shield from harm those who

truly worship and adore Him?' This being assented to, then said the King, 'Give me proof by going and throwing yourself from yonder precipice, and while falling call upon your God to shield you, and if you escape unharmed, I will then embrace the worship of your God.' It may be unnecessary to say that Howell failed to give the desired test, and the King remained unconverted."

Vancouver wrote that Howell resided with Kamehameha.

CHAPTER VI

LINKS BINDING ENGLAND AND HAWAII

CONQUEROR LEANED TOWARD BRITAIN

WITH the visit of the Prince of Wales to Honolulu in 1920 the time was appropriate to Hawaii's historians and paragraphers to turn back the pages of history and review some of the events that linked Hawaii and Great Britain in the past, the evident effort of English navigators to secure a large measure of English influence in the direction of Hawaii's affairs, even to securing a cession of the Hawaiian Islands to the British crown.

From the day that Captain Cook's ships sailed into Hawaiian waters in 1778 until the little brig Thaddeus, flying the American flag, sailed into the same waters and landed American missionaries, there was a steadily growing influence of Great Britain, and this continued until a day when Daniel Webster, theoretically pointing his finger toward the Great Powers, advised them to keep their hands off Hawaii, and from that day English influence in the Islands waned, but in that time England gave to Hawaii much that was to the country's benefit.

Out of the archives of the Territory, which are now classified and stored in the Archives building in Honolulu, Robert C. Lydecker, librarian of the Archives, himself an authority on Hawaiian historical matters, brought to the attention of the Prince of Wales, during that memorable visit, a sketchy compilation of English influence in Hawaii. To him I am indebted for much that relates to this interesting period of Hawaii's history, for in all that time there was much of discovery, of romance, adventure and tragedy, or international complications, and there were times when English guns were unmuzzled on the

decks of frigates and trained upon Honolulu. And it is related, also, that on an occasion in the 40's when this happened an American warship loosed her anchor cables and swung into position, with guns cleared for action, so that she was in a position to dominate the decks of the British vessel. Honolulu was possibly saved a bombardment by the action of the intrepid American commander.

This connection between England and Hawaii, so these archives compiled by Lydecker relate, begins with the name by which the Islands were first known to the world, and until a comparative recent time so set down on the maps, a name derived from the title of a nobleman of Great Britain, the Earl of Sandwich, who at the time of Captain Cook's rediscovery of them in 1778, was the First Lord of the British Admiralty and in whose honor Cook called them the Sandwich Islands. Since that time England has played a part in the country's history second only to the United States.

History records Captain Cook as the discoverer of the Islands, and in the sense of making them known to the world this is correct, but over two centuries before his visit, a Spanish navigator, said to be Don Juan Gaetano, as recorded in documents in the Archives of Spain, copies of which are on file in the Hawaiian Archives, discovered and charted them in 1555.

Following Cook, the second great Englishman to stamp his name indelibly on Hawaii's history was Captain George Vancouver, who had been sent out by the British government to receive the cession of Nootka Sound and the country round about, from a Commissioner of Spain, and to make a survey of the Northwest Coast.

This officer reached the Island of Hawaii March 2, 1792, from which place he proceeded on his mission. This, however, was not Vancouver's first visit. He had been in Hawaii with Captain Cook as one of his midshipmen.

Returning to the Islands, he anchored off Kawaihae, Island of Hawaii, February 14, 1793, where he landed a bull and a cow, the first ever seen by the natives, and later the balance of his stock, consisting of five cows and three sheep. After a stay of

several weeks he again sailed from Waimea in the early part of April for the Northwest Coast. Returning for his last visit, he anchored off Hilo, January 9, 1794.

These three visits formed an era in the history of the Islands. He was a wise and generous benefactor to the Hawaiian people. He sowed the seed of the religion of Jesus Christ, thereby paving the way for the American missionaries.

One of the most important events connected with his last visit was the so-called session by Kamehameha I, of a portion of the Island of Hawaii to the British Crown. Vancouver, in an autograph letter dated March 2, 1794, which is on file in the Archives, says the whole of the island, but at that time Kamehameha ruled only over the districts of Kona, Kohala and Hamakua, the latter of which he had only recently conquered. He was at war with the chiefs of Hilo, Puna and Kau districts, and it was not until some time after Vancouver left that he was in undisputed possession of the whole island.

The interpretation put on this cession by Kamehameha and Vancouver was wide apart, the latter considering it an absolute surrender of his sovereignty by Kamehameha. This, Kamehameha had no idea of doing. Protection from without was his object, and he had no intention of surrendering the control of internal affairs. This was also the attitude taken by the British government regarding it, as is expressed in a letter from the Earl of Liverpool now in the Hawaiian Archives, which is one of respect to the King's independence, with an implied promise of friendly protection in case of foreign aggression.

These visits of Vancouver were of lasting benefit to Hawaii. He gave Kamehameha and the chiefs wise and friendly counsel. He endeavored to bring about a lasting peace between Hawaii and the leeward islands, and left under the impression that he had settled conditions by which it would be brought about.

Vancouver in His Voyage, Volume 5, page 82, says: "I was very much concerned to find that my earnest endeavors to bring about a reconciliation and to establish peace among these Islands had proved unsuccessful. The mutual distrust that continued to exist among the people of the several islands, which I had fore-

seen to be the greatest difficulty there was to combat, and which I had apprehended would be an insurmountable obstacle, had proved fatal to the attainment of this desirable object." This was not to be, however, until some sixteen years later, when Kamehameha became king of the whole group.

Before leaving, Vancouver had laid the keel of the first vessel ever built in the Islands, a small sloop called the "Britannia," and promised the King to send him a vessel suitable for cruising among the Islands, in accordance with which, though not until three years after Kamehameha's death, Captain Keat, on behalf of the British government, presented the vessel to Liholiho (Kamehameha II), May 1, 1822. It was named the "Prince Regent," and came to an untimely end only a few months later on the east side of Oahu island.

The British government was the first to be represented in Hawaii by a full-fledged consul, though the United States had had a commercial agent and acting consul for five years prior to the arrival of the British consul, Captain Richard Carlton, who, with his wife and her sister, arrived at Honolulu April 16, 1825, the ladies being the first European women to become residents of Honolulu.

Liholiho, who had succeeded to the throne on the death of his father in 1819, decided in September, 1823, to visit England and the United States. In this he was actuated partly by curiosity to see foreign lands and partly to secure protection for his country from foreign aggression, especially against Russia, subjects of that country having been particularly aggressive, erecting a block-house, mounting a few guns and hoisting the Russian flag at Honolulu in 1815, also throwing up breastworks and mounting cannon at Hanalei, Kauai, over which the Russian colors were displayed.

The King embarked in an English whaleship, the "L'Aigle," accompanied by Kamamalu, the queen; by the High Chief Boki and his wife, the High Chiefess Liliha; by Governor Kekuanaoa, Kapihe, Manuia and James Young. They sailed from Honolulu September 27, 1823, amid the sad forebodings of the people, which later events justified.

The vessel put into Rio Janeiro for a short period, where the British consul-general gave a ball for their entertainment, and the Emperor, Dom Pedro, treated them with distinguished attention.

Landing at Portsmouth, May 22, 1824, the party were taken in charge by the Honorable F. Byng, who had been appointed by the government to attend the royal set, and quarters were provided for them at Osborne's Hotel, London, where, according to Jarves, Bingham in his history, says the Adelphian, the appearance of the travelers was somewhat novel to the residents of that city.

Kamamalu exhibited herself in loose trousers and a long bed gown of colored velveteen, Liliha being in a similar costume. Suitable dresses were soon provided, however, the tailors soon fitted out the males in the newest cut, and Parisian modistes gowned the ladies in accordance with the Court fashion of the day. Corsets for the first time encircled their ample waists, and the London fair sex, in their rage for the strangers, sought patterns of the turbans that graced the brow of the queen. The royal company received every attention from the English nobility, were feasted and flattered, and taken to see all the sights and shows of London.

On June 12, Manuia, the steward, was attacked by measles. The next day the king sickened, and by the 19th all the party were afflicted with the same disease. The inferior chiefs soon recovered, but the queen rapidly grew worse, and in spite of the best medical attendance she died on the 8th of July. This sad event so affected the king that he sank rapidly and expired on the morning of the 14th. The survivors were treated with great kindness and were received by King George IV at Windsor Castle, September 16. It was at this audience that the king confirmed Lord Liverpool's letter in reference to the independence of the Hawaiian sovereign, telling the chiefs he would protect the Islands from foreign aggression, but all internal affairs were in their own hands, to be managed as they saw fit.

The frigate "Blonde," commanded by Lord Byron, cousin of the poet, whom he had lately succeeded to the title, was ordered to convey the remains of the king and queen and the survivors

home. During the voyage Liliha and Kekuanaoa were baptized at their own request by the chaplain, Lord Byron standing as sponsor.

On the 6th of May, 1825, the "Blonde" arrived at Honolulu, after touching at Lahaina on the 4th, and soon the air was filled by the wailing of the populace and the gloomy roar of the minute guns.

On the succeeding day the chiefs gave an audience to Lord Byron and his officers, at which the gifts of King George IV, to the heads of the nation, were presented.

The young king, Kauikeaouli (Kamehameha III), was clothed to his great satisfaction in a rich suit of Windsor uniform with chapeau and sword.

Lord Byron was a worthy follower of Vancouver and won the gratitude and respect of both the natives and the better class of foreigners. Alexander, in his Brief History of the Hawaiian Islands, states: "If he had left here a suitable representative of his government, imbued with his own humane and enlightened views, the subsequent history of the Islands would have been very different," having reference to Captain Charlton, the British consul, who was dismissed by his government when his actions in Hawaii became known to it.

Lord Byron drew up the first laws printed and published in Honolulu, being regulations for the harbor of Honolulu. He made a survey of the bay at Hilo, Island of Hawaii, whch was afterwards called "Byron's Bay," although more popularly known as Hilo Bay, and by his advice the chiefs began more active measures for suppression of vices which were destroying their race, and for promoting education. The American missionaries, who were still more or less under suspicion, were indebted to him for removing the last doubts as to their mission and motives; telling the natives that these people taught the same religion as that recommended to them by Vancouver, teachers of which he had promised to send them on his return to England, if possible.

To the door of Richard Charlton, the British consul, who had been a thorn in the side of the Hawaiian government during the whole of his residence in the islands may be laid the forced ces-

Kamehameha II—Liholiho,—son of the great conqueror, whose edict, influenced by Queen Kaahumanu, caused the destruction of the temples and idols and fearful tabu system months before the missionaries arrived.

sion of the islands to Lord George Paulet, of Great Britain, in 1843.

The English government had ever been willing that these islands should rise and prosper under their native dynasty. Mr. Charlton had constantly urged a contrary policy, indirectly if nor directly, by representing the native rulers as wholly unfit for governing. On many occasions he treated then with indignity, threatening their lives and using language unpardonable for its violence and unreasonableness. Had he been a dispassionate, shrewd man, possibly he could have effected greater injury than he did, but by 1833 his natural character had been forcibly disclosed and his influence began to wane. Disappointed by this very natural consequence, he zealously lent himself to the injury of the nation, opposing all that it favored and nursing every case which could generate discord or involve the rulers. By 1842 matters had reached such a stage, not only with Charlton, but with France, that an Embassy was appointed April 8th of that year, to the United States and the courts of Great Britain and France, to negotiate new treaties and obtain guarantees of the independence of the kingdom.

As soon as these facts became known, Mr. Charlton, fearing the results of the embassy upon his own office, left the country surreptitiously, September 26, 1842, for London, via Mexico, to lay his complaints before the British government, sending back a threatening letter to the king in which he informed him that he had appointed Alexander Simpson as acting consul, an appointment the Hawaiian government refused to recognize.

At Mazatlan he fell in with Lord George Paulet, commanding the British frigate "Carysfort," and by misrepresentation, so prejudiced the mind of this officer, that the grievous blunder he committed a few months later followed as a natural result. In later years none saw this more clearly than Lord George himself. Mr. Charlton's career was terminated by his own act. He had no sooner arrived in London than he was removed from office under circumstance of disgrace.

The Earl of Aberdeen considered the final act of his diplomacy as intemperate, improper and ill-judged, calculated to do great

mischief and to produce in the minds of the king and his advisers a resentful feeling, not only against Mr. Charlton, but against the British government and its subjects. The Earl's sentiments are authentic and clearly show that it was no part of the policy of England, that her commissioned officers should insult and browbeat even the weakest of nations.

Meanwhile Mr. Simpson had sent despatches to the coast, representing that the persons and property of his countrymen were in danger, which induced Rear Admiral Richard Thomas, commander-in-chief of the British forces in the Pacific, to order the "Carysfort" to Honolulu to investigate.

The "Carysfort" arrived on the 10th of February, 1843, and Mr. Simpson immediately went on board to concert measures with Lord George, whose entire acquiescence in his plans, tends to show that the seed planted by Charlton at Mazatlan was soon on fertile ground, and on being watered by Simpson, to full fruition. The authorities on shore suspected there was no friendly feeling from the withholding of the usual salute. Dr. Gerrit P. Judd, an American, who called officially on the part of the Hawaiian government, and the consuls of the United States and France were informed that they could not be received.

The king, who was absent on Maui when the "Carysfort" arrived, reached Honolulu on February 16th and on the 17th received a peremptory letter from Paulet, inclosing six demands with the threat that if they were not complied with by four o'clock, p. m., of the next day "immediate coercive steps would be taken." The next morning, February 18th, the frigate cleared for action and her battery was brought to bear on the town.

Excited by the gross injustice of the demands the first impulses of the king and his council were to resist. In this they were sustained by the entire foreign population, but wiser counsel finally prevailed and before the hour set for hostilities had arrived, a letter was sent on board the "Carysfort" informed Lord Paulet that ambassadors had been sent to England with full powers to settle these very difficulties, but nevertheless the

king would comply with his demands under protest and appeal to the British government for justice.

On the morning of the 25th the king and premier signed the provisional cession to Lord George Paulet "subject to the decision of the British government after the receipt of full information from both parties." It is to the lasting credit of England, that when this information was received, her decision was in favor of the king's contentions.

The act of cession was publicly read from the ramparts of the fort at three o'clock p. m. of the same date and a proclamation providing for a commission for the government of the islands issued by Lord Paulet and the British colors hoisted over the fort. At the same time the flag over the British consulate was struck. By a strange coincidence it chanced that the day was the 49th anniversary of Kamehameha's cession to Vancouver.

The commission took over the government as far as foreigners were concerned, the native population being left under the control of the king and chiefs, and ruled with an iron hand in the most arbitrary manner, as if it had been settled that the islands would permanently remain as a British colony. Every Hawaiian flag that could be found was destroyed. Fearing seizure of the national archives, Dr. Judd concealed them in a royal tomb. "In this abode of death," says Jarves, "surrounded by the former sovereigns of Hawaii, and using the coffin of Kaahumanu (favorite queen of Kamehameha the Great), for a table, for many weeks he nightly found an unsuspected asylum for his labors in behalf of the kingdom."

The tomb referred to is now under the mound of lawn and flowers in the grounds of the territorial capitol, formerly the royal palace, at Honolulu. It is directly in front of and a couple of hundred feet distant from the building where the archives are now housed for all time.

Word of Paulet's actions having reached Admiral Thomas, at Valparaiso, he proceeded in all haste to the islands, arriving in his flagship, the "Dublin," July 26th. Hardly had the ship come to anchor before the admiral in the most courteous terms solicit-

ed an interview with the king, and in a few hours it became known that he had come to restore the independence of the islands. The joy of the natives and of the foreigners was unbounded, and the mortification of the Simpson party extreme.

A proclamation was issued by the admiral, in which he declared in the name of his sovereign, that he did not accept the Provisional Cession of the Hawaiian Islands, and that "Her Majesty sincerely desires King Kamehameha III, to be treated as an independent sovereign, leaving the administration of justice in his own hands."

At an interview with the king on the 27th the terms of the restoration were agreed upon and July 31st appointed as the time for the world to witness England, in the person of her gallant and worthy officer, restoring to the petty sovereign of the Hawaiian Islands his prerogatives and his dominions.

An open space on the plains east of the town, since called "Thomas Square," was selected, two pavilions erected, and thither poured the entire population of Honolulu, with the exception of a few who sympathized with the commander of the "Carysfort," to witness the restoration of the flag.

At 10 o'clock a. m. marines of the "Dublin," "Carysfort" and "Hazard" being drawn up in line with a battery of field pieces on their right, the king, escorted by his own troops, arrived on the ground. As the royal Hawaiian standard was hoisted on the flagstaff a salute of 21 guns was fired by the field battery after which the national colors were raised over the fort and on Punchbowl hill. This ceremony was delayed a few days as there were no Hawaiian flags available, they, as previously mentioned, having all been destroyed by order of Paulet, and it was necessary to have new ones made, which was done, by the admiral's order, on the "Dublin."

Thus did a great and magnanimous nation honor itself in doing justice to a weak and puny one, and at length, on November 28, 1843, united with France in a joint declaration recognizing the independence of the islands.

In the annals of Hawaiian history the name of Robert Chrichton Wyllie looms up in bold relief. A man of independent fortune, the Laird of Hazelback in Scotland, he was a tower of strength during the formative period of constitutional government.

He arrived, as a visitor, on February 3, 1844, with General William Miller, who had been appointed the successor of the disgraced Charlton, to represent the British government, and for a period of eight months acted as British pro-consul during a visit of General Miller to Tahiti, during which time he so won the confidence and respect of all with whom he was brought in contact that on the formation of the departments in March, 1845, he was invited by the king to accept the portfolio of Minister of Foreign Affairs and never was a more judicious and fortunate, for Hawaii, appointment made.

From the day he took office, March 26, 1845, to the day of his death, October 19, 1865, his sole ambition was to serve the king and the Hawaiian people. A shrewd diplomatist, he brought the country safely through many a trying period. Not only his services but his fortune were at the king's disposal and on several occasions he came to the rescue of the government when funds were needed. On taking office he became an Hawaiian subject, and none exceeded him in loyalty. He materially strengthened the government by bringing into its councils a gentleman of extensive acquaintance abroad and of enlarged views. For a period of over 20 years he served the country of his adoption with wholehearted zeal, and it is fitting that he rests in the royal mausoleum with the sovereigns, whom in life he served so well.

Prince Albert of Hawaii, named after England's Prince Consort, son of Kamehameha IV, and Queen Emma, and heir to the throne, was baptized August 23, 1862, four days before his death, according to the English Episcopal liturgy, thereby marking a departure from the church established by the American missionaries. He was called the Prince of Hawaii, and was its crown prince.

Her Majesty Queen Victoria, who had previously consented to be godmother, the Prince of Wales and Prince Lot Kamehameha were the sponsors. It had been the intention to defer the baptism of the young prince until the arrival of the Bishop of Honolulu who was soon expected, but the serious condition he was in would admit of no delay. Bishop Staley, accompanied by other clergymen, arrived from England, October 11, 1862, from which time the establishment in Hawaii of the Church of England dates. A temporary cathedral was erected and several schools established. In May, 1865, Queen Emma sailed in H. B. M.'s ship-of-war "Clio" for Panama on her way to England where she received every attention and was treated with much kindness. In fact, the Dean of Westminster, who conducted many personages about the abby, in his memoirs said that the one royal personage who showed more interest in what she was being shown, and who also exhibited a surprising knowledge of what was in Westminster Abbey, was Queen Emma of Hawaii.

While the "Clio" was in port awaiting the embarkation of the queen, a number of her midshipmen on a lark, removed the shield from the United States legation and carried it aboard ship where it was later found and the commander, Captain Tourneur called upon Mr. McBride, the American minister, to express his regrets and to make such amends as Mr. McBride might suggest, the result being that the captain made a second call accompanied by the midshipman, among whom was Charles Beresford. The middies replaced the shield, apologized to the minister and thanked him for his leniency and the matter ended with the best feelings on both sides. The author of the prank, Charles Beresford, later became Lord Charles Beresford, one of England's greatest naval fighters, always a friend of America.

In February, 1899, Lord Charles Beresford, then an admiral, passed through Honolulu on his return home from a doplimatic mission to China. During the voyage from the Orient to Honolulu on the steamer America Maru, he told Robert Lydecker, a Honolulan, all about this lark. He said that he always got the credit for this prank but said he had nothing to do with it.

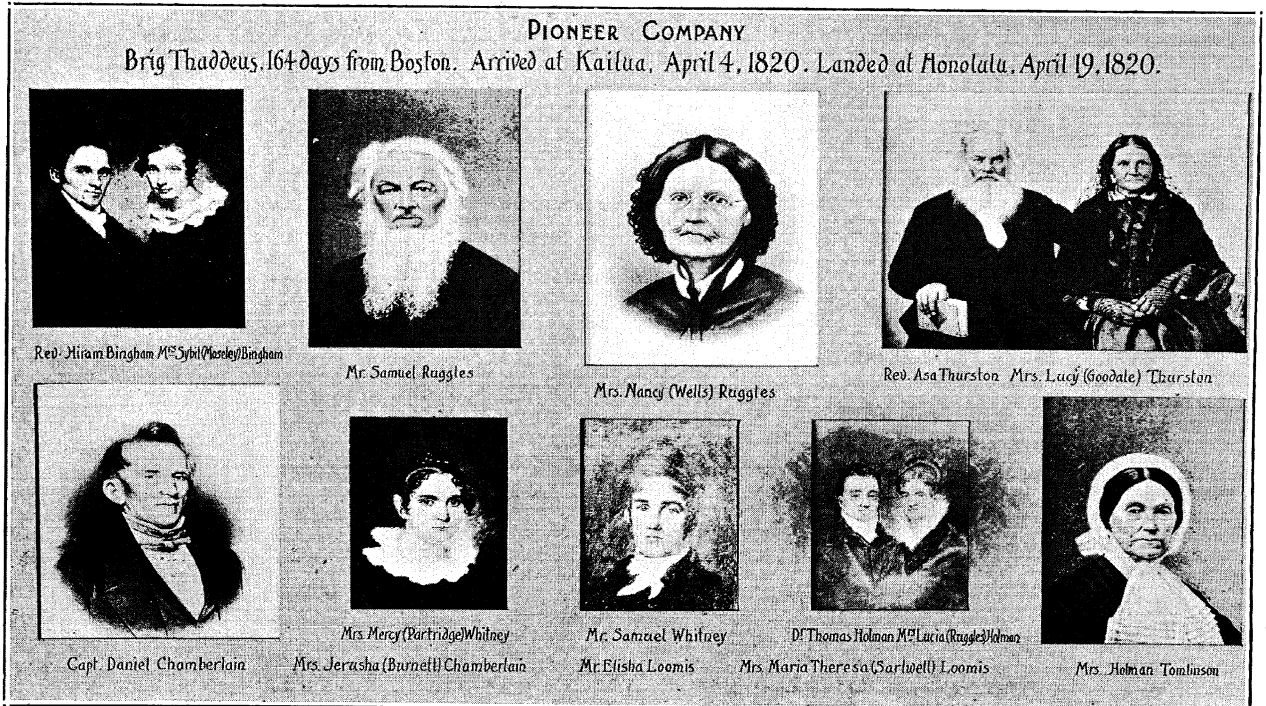
The arrival of the Prince of Wales in Honolulu in 1920, marked the second visit of a member of England's royal family to Hawaiian shores, the first being that of Alfred Ernest Albert, Duke of Edinburgh, second son of Queen Victoria. The duke arrived at Honolulu July 21, 1869, on H. B. M.'s ship-of-war "Galatea." It remained in port 12 days and the duke was entertained in a style befitting his high rank, notwithstanding he had expressed a desire to be received only as the captain of the "Galatea." He was given an old-fashioned Hawaiian "hookupu," a custom of paying tribute by the presentation of gifts, including ornaments and products of the soil and sea, even to a squaling pig.

King David Kalakaua set out on a trip of the world in 1881, reaching London July 6 of that year. He was presented to the queen at Windsor Castle on the 11th and left on the 24th, having been lavishly entertained by royalty and the nobility meanwhile. The next members of Hawaii's royal family to visit England were Queen Kapiolani, consort of King Kalakaua, and the Princess Liliuokalani (afterwards Queen Liliuokalani), who, in 1887 attended Queen Victoria's jubilee as guests of Her Majesty. Probably there was no place, other than in England, and her possessions, where Queen Victoria's jubilee was celebrated to a greater extent than in Honolulu. England was ever a just, generous and great friend of Hawaii, and its subjects had abundant reason to rejoice with Britons in the celebration of their beloved queen's 50th anniversary of her accession to the throne.

Ten years later, in 1897, Hawaii, then a Republic, was again represented at the British court, the occasion being the Victoria Diamond Jubilee, in the person of Hon. S. M. Damon, Minister of Finance, who was commissioned Envoy Extraordinary by President Sanford B. Dole, to convey his felicitations to Her Majesty.

Diplomatic relations ceased between Hawaii and Great Britain on the former's annexation to the United States. In addition to the events related there are carefully filed away in the Archives

of Hawaii, a number of autograph letters of Queen Victoria. Albert Edward, Prince of Wales, thanks Queen Liliuokalani on behalf of the princess and himself, for her letter of sympathy on the death of their son, His Royal Highness the Duke of Clarence and Avondale, and the signatures of many of England's prime ministers, beginning with that of the Earl of Liverpool in 1812, are inscribed on a number of diplomatic documents testifying to the close and cordial relationship that existed between the two countries in the past.


PIONEER COMPANY
Brig Thaddeus. 164 days from Boston. Arrived at Kailua, April 4, 1820. Landed at Honolulu, April 19, 1820.
Rev. Hiram Bingham Mrs. Sybil (Moseley) Bingham
Mr. Samuel Ruggles
Mrs. Nancy (Wells) Ruggles
Rev. Asa Thurston Mrs. Lucy (Goodale) Thurston
Capt. Daniel Chamberlain
Mrs. Mercy (Partridge) Whitney
Mrs. Jerusha (Burnell) Chamberlain
Mr. Samuel Whitney
Mr. Elisha Loomis
Dr. Thomas Holman Mrs. Lucia (Ruggles) Holman
Mrs. Maria Theresa (Sartwell) Loomis
Mrs. Holman Tomlinson

Pioneering in Hawaii for Christianity was inaugurated in March, 1820, when these brave men and women of New England landed on Hawaiian shores from the brig Thaddeus, headed by Asa Thurston and Hiram Bingham.

CHAPTER VII

PIRATES SOUGHT LAIR IN HAWAII

DIED IN THEIR BOOTS

TALES of the "Spanish Main", of bucanneers who roamed the seas in quest of bullion and jewel-laden ships, and who condemned mariners and their passengers to "walk the plank", almost always ranged the Atlantic, the Carribean Sea and along the shores of South America, but to Honolulu in 1818, a year before Kamehameha the Great died and two years before the missionaries arrived, a vessel came up over the southern horizen towards Hawaii with a strange flag at the peak and a crew that aroused suspicion, for they actually were pirates, and in the vessel when it anchored off Hawaii was the loot of cities of South America, including much gold church plate. Some encrusted with jewels.

There may have been other instances of pirate visitations, but as the Hawaiians then recorded no happenings in writing, and the missionaries in their time were too engrossed in their religious labors assigned to them, much of the adventure and romance of those olden days has been lost, even to scrutinizing historians.

This strange vessel sailed along the Hawaiian shore early in the year 1818, and put in at the bay of Kealakekau, where Captain Cook was slain in 1779, its flag never having been seen in the Islands before, and new even to the few foreigners residing in the archipelago. Upon the stern was painted the name "Victory." Upon the decks were a wild and unkempt looking set of men, who spoke Spanish for the most part, but their chief was an Englishman whom they called Turner. He was reticent, even secretive about the business which caused him to call at Hawaii. He re-

fused to say where he was from or whither he was bound, but merely said he wanted fresh provisions and water. Kamehameha gave the orders that replenished the diminished stores on board and thereafter the crew was permitted to go ashore. They roamed first over the district of Kona, accepted and abused the hospitality of the Hawaiians. The sailors brought rum ashore and from their pockets drew forth gold and silver moneys and often brought to the beach church plate which included candelabra, beads, crucifixes, cups and various Roman Catholic Church ornaments. As barter, many of these ornaments passed into the hands of the Hawaiians, to whom, however, the value was largely in their oddity and glitter, for they knew little of the value of gold or silver, for no metals were mined in the islands.

Foreign residents in Kona became suspicious of the character of the visitors and the nature of their voyage, and it was shrewdly suspected that the vessel had been captured and that her crew were simply a party of buccaneers from the "Spanish Main," as the coast of South America was then called. The sailors, intoxicated, confirmed these suspicions.

The captain wanted to leave but the lawless crew laughed when ordered aboard. They could not be induced to leave the pleasant land and its almost perennial summer. Turner was apparently the only navigator, but he urged return to the ship in vain.

Months passed by until one morning a Spanish brig from Valparaiso arrived at Kealakekua and her boats immediately boarded and took possession of the Victory. The captors found an empty prize, for Turner and his crew fled to the shore, first stripping the vessel of valuables. From imperfect narratives of the "Victory's" visit, and as H. L. Sheldon, a Hawaiian chronicler of several decades ago, was able to learn, the captain of the visiting ship from Chile was probably a Frenchman, as he was called Buchard. He communicated with Kamehameha the Great and informed him that the Victory's crew were pirates, who, during the war between Peru and Chile, both states then struggling against Spain to win their independence, had pillaged a town

on the coast and sacreligiously stripped the churches of their holy furniture.

The king was, in his way, a firm upholder of religious forms and usages, and consequently, he readily acceded to Buchard's request and sent out couriers among the people, and in a short time all the buccaneers, with the exception of Turner and the first officer, a Spaniard, were captured in their hiding places and taken aboard the war vessel in irons. The greater part of the church ornaments were also recovered and delivered to the Frenchman by order of the king. The whole transaction, in the opinion of Sheldon, proves Kamehameha to have been a man of extraordinary prudence and character for a born savage, in fact, one of nature's noblemen.

Turner is said to have escaped from the Islands by a passing vessel, but the Spaniard was not so lucky. He was heard of on Kauai as living under the protection of the high chief there. Buchard sailed for Kauai. A message from Kamehameha caused the chief to yield up the fugitive. Buchard held a drum-head court martial on the beach at Waimea, and in a short time the second in command of the pirate ship was hanged and his body buried on the spot. The war vessel sailed away for the Spanish Main and that was the last heard of her. No doubt among the Peruvian or Chilean records may be found the beginning and ending of this tale. In Hawaii only the middle of the tale was known.

CHAPTER VIII

CIVILIZATION CROSSES THRESHOLD

PIONEERING FOR CHRISTIANITY

PIONEERING for Christianity's sake had been a dominant trait of the Thurston and Goodale families, whese descendants reside in Hawaii, since shortly after the Pilgrim fathers established their colony in New England in 1620. Robert Goodale sailed from Europe out into an almost unknown sea and arrived safely at Salem, Massachusetts, in 1634.

Nearly two centuries later, Asa Thurston sailed out of the port of Boston in the brig Thaddeus, accompanied by his bride, Lucy Goodale Thurston. He sailed over little known seas into the remote Pacific and set foot at Kailua, Island of Hawaii, the very first missionary from America, to meet the Hawaiian race in their native isles. Nearly three-quarters of a century later their grandson was the dominant pioneer in establishing a republic upon the foundation from which the throne of Hawaii had been thrust aside, soon to enter the sisterhood of states and territories of the United States of America.

It fell to the lot of Rev. Asa Thurston to be designated as the missionary who should land at Kailua from the Thaddeus, accompanied by his wife, immediately after Liholiho, (Kamehameha II) gave permission to the missionaries to preach the message of Christ to his people in place of the pagan religion which he, aided by Hewahewa the high priest, had overthrown before the missionaries were known even to be an their way to the Sandwich Islands. By a strange coincidence, almost at the time the little brig Thaddeus with its band of devout Americans sailed from Boston in October, 1819, to preach the gospel, the old religion of the Hawaiians was being destroyed by ruler and chiefs.

The tabus which were the most powerful factors of control used by the kings and chiefs and high priests over the people, had been set aside, broken beyond power of restoration.

With Rev. Asa Thurston on that eventful voyage from New England around Cape Horn to the great island of the smoking volcanos of Mauna Loa and Kilauea, was Rev. Hiram Bingham I, who remained aboard the Thaddeus after Mr. Thurston went ashore at Kailua, and a week later, on April 19, anniversary of the Battle of Lexington, went ashore at Honolulu to begin his ministry among the natives of Oahu Island. Both men had been ordained at Goshen, Connecticut, just a week before the Thaddeus sailed. Thurston was previously a member of the senior class at Andover Theological institution, and had only recently become an accepted missionary of the American Board of Commissioners of Foreign Missions, for the "Sandwich Islands."

Rev. Asa Thurston was born at Fitchburg, Massachusetts, October 12, 1787, and received his higher education at Yale, 1816, and his theological training at Andover. He arrived at Kailua, April 12, 1820, and there, principally, for forty years he lived and labored in the cause of Christianity, where his share of the translation of the Bible into Hawaiian was equal to 18 books. In 1863 he made a visit to California and died in Honolulu March 11, 1868.

His wife, Lucy Goodale Thurston, had a prominent share in her husband's great work in Hawaii. She was born at Marlborough, Massachusetts, October 29, 1795, the very year that Kamehameha the Great fought his great battle in Nuuanu Valley, and finished his conquest of the Islands at the Nuuanu Pali. She married Mr. Thurston October 12, 1819, and lived in the Hawaiian Islands for 56 years, making two visits to the United States for health. She died at Honolulu October 13, 1876.

It is to Lucy Goodale Thurston that much appertaining to her husband's work as a missionary in the Hawaiian Islands is best known. Of devout training, of unusual intelligent and perceptive mind, with a faculty for committing the daily occurrences of their lives in Hawaii to paper, her memoirs form one of the most interesting descriptions of life in Hawaii. Her let-

ters and notes show the gradual evolution of the Hawaiian people emerging from the ruins of their self-destroyed religion into the great white and enduring light of Christianity, in which her own life was intimately interwoven.

Mrs. Thurston did not fail in recognizing the capabilities of the Hawaiian people they came to teach. She had fulsome praise for those who were prominent and conspicuous in their own element, even though they still cling to the vestiges of their former religion. She had only kind words for those who were stricken with the white man's vices. Hers seemed to be a helpful hand extended toward the men and women of the Hawaiian race, no matter what rank or station in life they held.

Hers was truly a Christian mind of the mold of the Christian martyrs of the Roman era, for when it was suggested to her that a field of Christian labor was open in Hawaii she felt that there was her life work. Her meeting with Asa Thurston, the young missionary chosen to enter this field, solved the problem, and her great opportunity came.

It was in a literal sense that she left comfortable houses and friends and dear relatives in New England for Christ's sake, said Rev. Walter Frear, on October 26, 1876, during a memorial discourse in the Fort Street church, Honolulu. At the time she left New England she had no thought of the mild and healthful breezes, the grand mountains and volcanoes, no anticipation of the delightful homes and genial society that in later years gave the Hawaiian Islands charm. She left a land and home to which she was endeared to go by a long and dangerous voyage, to one of the most remote and least known parts of the globe, among an alien people.

She left home, as a writer said of their voyage, in anticipation of protracted and perilous conflict with pagan rites, human sacrifices and bloody altars, for no intimation had been received that the idols and altars of superstition had been overthrown. She gave up all in a Christian consciousness, free from all levity, in which Christ had first placed in her thoughts, and to her it was a heavenly call. It was a heroism to be expected of a descendent of ancestors who had also braved unknown perils that they

might live their religion in freedom. It was the bravery of a daughter of an American who had taken down his musket the day the battle of Lexington was fought and who enlisted before the sun set that memorable April 19, 1775 in Captain Howe's company at Marlborough and marched to Cambridge and there did duty in the inspired uprising of the Americans who fought for a great and enduring principle.

In her long life, for she was 81 when she died, and a day over the 57th anniversary of her marriage, she had doubled Cape Horn five times, traveled over 90,000 miles by sea, passed through perils and sicknesses, and yet Providence suffered her to be the last to die in the Hawaiian Islands of all that worthy band who sailed in the brig Thaddeus on the 23rd of October, 1819, and landed the following April at Kailua.

For all her hardships, giving up of culture and ease, her name became a familiar one to a large part of the best people in America, and she was known and held in honor over a large part of the Christian world. She made a noble place in the grand history of missions, and her memory occupies a high niche in the missionary fame.

There was a sympathetic, Christian trend to the thoughts and actions of Asa and Lucy Thurston in their contact with the Hawaiians. Even when Mrs. Thurston was made the object of unseemly attentions by a priest of the old regime, one who ill-favored the building of a new religion, Mrs. Thurston, in referring to this bitter phase of their early ministry at Kailua, does not speak harshly of him. And her husband, to whom she fled for protection, interceded with the chiefs who decreed the priest should die. In later years the priest became a convert to Christianity and appealed for pardon to those he had attempted to harm.

Of Opukahia, the young Hawaiian who was largely responsible for the fact that today Hawaii is one of the most advanced Christian and "brotherhood of man" communities in the world, she had fulsome praise. In the opening chapter of her memoirs is this little gem of history:

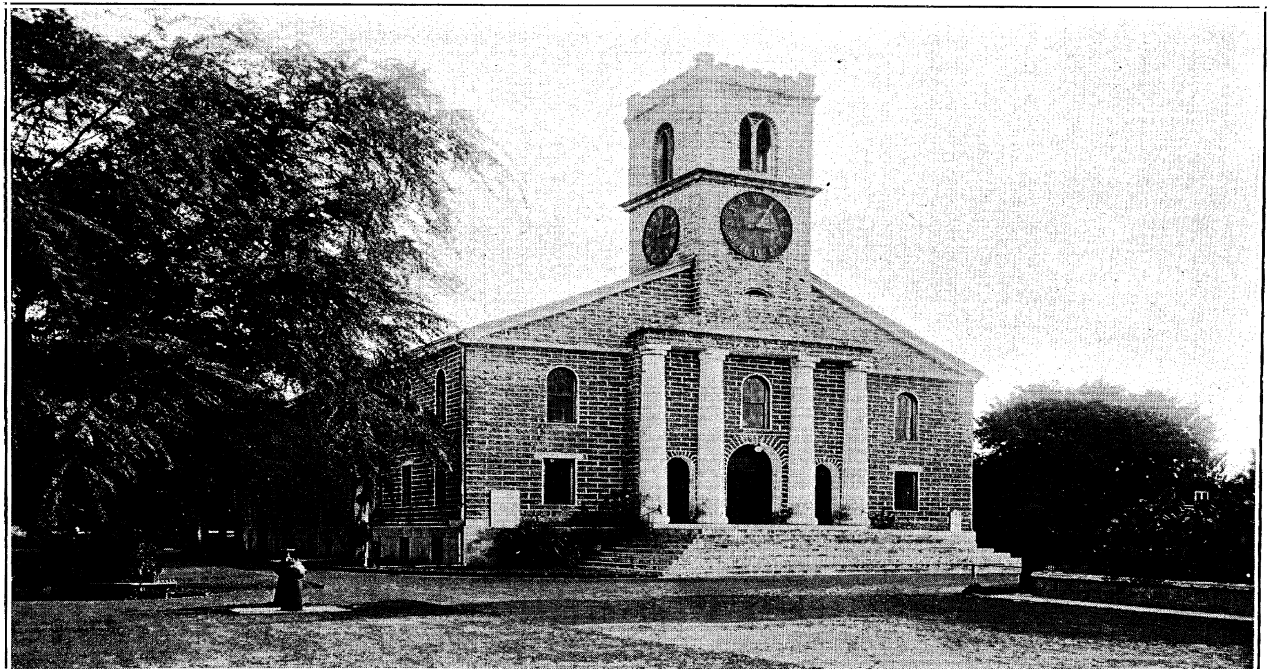
"Hawaii was first discovered to the civilized world in 1778. In the same year Kamehameha fought, a soldier, under his uncle Kalaniopuu, king of several districts on one individual island.

"In the year 1810, all the Islands of the group became one united kingdom under Kamehameha the Great. In the same year, in America, Opukahaia became theoretically the first Hawaiian convert to Christianity. They both lived after this, the one eight, the other nine years. Kamehameha in his last sickness, asked about the white man's God. But in the language of the narrator, 'They no tell him'.

"Opukahaia died young, with a hope full of immortality. His prayers, tears and appeals for his poor countrymen, as described in his memoir concerning his voyage to New England, his desire that the Hawaiian people should 'see the light' of the gospel and civilization, and his request finally being acceded to by devout men of New England, did more for them than he could have done in the longest life of most devoted labors. The church was newly aroused to send a mission to those, who, for long, dismal ages, had been enshrouded in all the darkness of nature."

There is a popular belief prevailing, even in Hawaii, that the first missionaries came to a land whose people knew not the Anglo-Saxon, or where civilized comforts were totally lacking, but Mrs. Thurston herself corrects this impression, for not only did the young king, Kamehameha II, on occasion wear civilized apparel, patterned, as a rule, after those of English naval officers, but there were many civilized pieces of furniture already on Hawaii, and strange to relate, nearly all of Chinese origin, indicating that traders calling at Hawaii, had been in China and gave to the king and chiefs tables and chairs and other non-heathen furnishings for domiciles, in exchange for food and feather capes. There were also white men, English and Americans, resident among the Hawaiians, occupying high places in Kamehameha's court since 1790.

But this is the manner in which Rev. Asa Thurston, his wife and few other members of the mission stepped ashore on April 12, 1820.



Kawaiahao Church, the "Westminster Abbey of Hawai'i," a stately coral pile, stands upon the site where Rev. Hiram Bingham preached the first English sermon in Honolulu. It was the church of Hawaiian royalty, and through its portals kings, queens, princes, princesses, chiefs and chiefesses were borne to their last resting places amid picturesque arrays of kahilis, symbols of rule and rank.

"ROSE OF THE PACIFIC"
Mary Ann Tressilyan Beckley, whom King Kamehameha IV designated "The Rose of the Pacific," as the most beautiful woman of his reign.

"After various consultations, 14 days after reaching the Islands, permission simply for one year was obtained from the king for all the missionaries to land upon his shores. Two gentlemen with their wives, and two native youths were to stop at Kailua. The rest of the mission were to pass on forthwith to Honolulu.

"Such an early separation was unexpected and painful. But broad views of usefulness were to be taken and private feelings sacrificed. At evening twilight we sundered ourselves from close family ties from the dear old brig, and from civilization! we went ashore and entered, as our home, an abode of the most uncouth and humble character. It was a thatched hut, with one room, having two windows made simply by cutting away the thatch, leaving bare poles. On the ground for the feet was a layer of grass, then of mats. Here we found our effects from the Thaddeus; but no arrangement of them could be made till the house was thoroughly cleansed.

"On the boxes and trunks, as they were scattered about the room, we formed a circle. We listened to a portion of the scripture, sang a hymn, and knelt in prayer. The simple fact speaks for itself.

"It was the first family altar ever reared on this group of Islands to the worship of Jehovah!"

Then they learned of the foreign furniture the next day, for for Kamamalu, Queen of Kamehameha II, loaned them "two high post bedsteads of Chinese manufacture." Then three days after landing "King Liholiho (Kamehameha II) gave us a large circular table of Chinese workmanship, having six drawers, which became a very eligible dining table. In that manner it was generally used for 20 years until a family of children had arisen and been dispersed. Since which time it has 30 years graced a parlor, every year becoming more and more valuable for its antiquity, and as having been a royal present of one of the most interesting periods of our lives."

Mrs. Thurston presided at the first sewing circle ever organized in Hawaii or in the Pacific, or possibly west of the Mississippi River. On Monday, April 3, 1820, while the Thad-

deus was enroute from Kawaihae to Kailua, she says "the first sewing circle was formed that the sun ever looked down upon in this Hawaiian realm. Kalakua, queen dowager, was directress. She requested all the seven white ladies to take seats with them on the masts on the deck of the Thaddeus. Mrs. Holman and Mrs. Ruggles were executive officers, to ply the scissors and prepare the work. As the sisters were very much in the habit of journalizing every one was a self constituted recording secretary. The four native women of distinction were furnished with calico patchwork to sew—a new employment to them. "The dress was made in the fashion of 1819."

The joy in seeing the land of their future labors was great. After sailing 157 days the party beheld looming up before them on March 30, 1820, the long-looked for Island of Hawaii. "As we approached the northern shore joy sparkled in every eye, gratitude and hope seemed to fill every heart. The ship anchored. Captain Blanchard sent an officer, accompanied by Hopu and Honolii, two of the Hawaiian youths aboard, brought back from New England to learn the state of the Islands and the residence of the king. Then, as Hunewell hastily came back over the side, they learned these astonishing facts from his agitated lips:

"Kamehameha is dead; his son Liholiho is king; the kapus are abolished; the images are burned; the temples are destroyed. There has been war. Now there is peace!"

Everything, seemingly had been prepared by Providence for their coming. They learned that it was in October, 1819, that the flames were lighted to consume the sacred relics of the great feudal system; the high priest, Hewahewa, was even the first to apply the torch.

It was a difficult position in which King Liholiho was placed when the missionaries sent their letter ashore to him from the American Board of Missions, asking permission to establish the white man's religion. Mrs. Thurston said the king had put down one religion and in doing it his throne tottered. It was a grave question for him to accept a new one. But in the end he gave permission and became one of the first listeners to the words of the new religion.

Mr. Thurston was a man of action. Within a few days some of the party decided that the hard life ahead was not of their liking. "On two of our number 'Tekel' had been written," writes Mrs. Thurston. "They had been weighed in the balance and found wanting. The wife said she never would be willing to exercise that degree of self-denial which was called for by a situation among this people." They left the mission and soon returned to New England. The Thurstons never faltered. In writing for more aid, Mr. Thurston showed his sturdy, pioneering and Christian fibre, when he said:

"We want men and women who have souls; who are crucified to the world and the world to them; who have their eyes and their hearts fixed on the Glory of God in the salvation of the heathen; who will be willing to sacrifice every interest but Christ's; who will cheerfully and constantly labor to promote His cause."

The first time Mr. Thurston preached before the king through an interpreter, was from these words: "I have a message from God unto thee." The king listened with attention. When prayer was offered he and the suite all knelt before the white man's God.

The king's orders were that none but those of rank should be taught. For many months the king was foremost as a student, but had lapses. Some of the queens were ambitious The king was solicitous to have his little brother apply himself and threatened chastisement if he neglected his lessons. He told him he must have learning for all the family, to make him wise and able to rule. The lessons stood him in great stead for the child became Kamehameha III, who gave a constitution to his people and divided his feudal lands among all the subjects.

The Thurstons went to Maui and then to Honolulu in 1820 by command of the king. They were met by Rev. Hiram Bingham and occupied a thatched hut in Honolulu on December 21, 1820. In one window shutter of their cottage was a single pane of glass, probably the first through which the sun ever sent its rays into a dark Hawaiian hut. Mr. Thurston had a common dining chair to which he attached arms and rockers, and with

saw and jackknife also made a settee. There was also a high post bed. At this time they had called in the person of the commander of a Russian warship, among them being a chaplain of the Greek Church.

It was difficult to persuade the king to permit the erection of a wooden house in his realm. The missionaries asked many times, but as Kamehameha the Great never permitted such a house, neither would he. He acceded finally to the request and there was erected the frame house still standing on King Street almost within the shadow of Kawaiahao church, occupied as a mission museum.

It was in 1821 that the king visited the Thurston cottage in Honolulu, attired, says Mr. Thurston, "like a gentleman, with ruffled shirt, silk vest, pantaloons and coat. How he moved among his subjects with all the nobility of a king!"

She writes at some length of the completion of the two-story wooden house in Honolulu into which the missionaries moved and where afterwards many of the missionary children were born.

She refers with extreme pleasure to the formation of a Hawaiian alphabet and the printed page. "In one year and nine months after the missionaries left the Thaddeus, a Hawaiian spelling book was issued from the press. The chiefs received it with interest; the scholars with enthusiasm. A door was now opened which allowed learning to become general."

The Thurstons returned to Kailua in 1823, there to take up their permanent work. There were 3000 people in the village and within 20 miles were 20,000 people. It had been the favorite abode of kings. They built a large house, for those days. Mrs. Thurston taugh her schools in the reception room for the Hawaiians. A church had been built by the Governor and there Mr. Thurston preached. There was a cave near by called Laniakea, signifying the broad heavens. Being near the Thurston house the same name was given to their establishment.

The first sabbath school was established here in 1825. Old chiefs and young ones, and children were the pupils.

There were sad times, however, as when Mrs. Elizabeth Edwards Bishop, her associate, died, and she also had sad news from home in Massachusetts.

And so their work went on year by year, the Hawaiians accepting Christianity gradually and education liberally. In 1840 the Thurstons and their family sailed back to New England, and returned to Hawaii about 1842, taking up their abode once more in Kailua. Their oldest son, Asa G. Thurston, died in 1855.

Rev. Asa Thurston, who became known as Father Thurston, entered into his rest in Honolulu on March 11, 1868, aged 80 years and five months. He and his wife had lived together 48 years and five months. His final illness was excruciating to his family and his body and mind were so worn with pain that he barely knew his family. He was so weak he could not move in bed.

In the spring of 1876 Mrs. Thurston was suddenly attacked with a heart disease. She breathed with difficulty during six weary months when she was compelled to sit upright in a chair day and night. She patiently lingered but her protracted sufferings, sometimes compelled her by extremity of weariness to cry, "O, Lord, how long?" Faithful friends cheered her painful pathway to the grave. Amid these distresses she completed her selection of papers to be published after her death. She passed away in Honolulu, October 13, 1876.

Her faith had been strong and firm in Christ. Her hope had all along been anchored within the veil. She had trusted fully in the God of her salvation. She was endowed with a mind of unusual strength which seems to have been imparted to her children and grandchildren.

Spanning a half century from the landing of the Thurston missionaries in Kailua their grandson, Lorrin A. Thurston, picked up the threads of their work and carried it on in a modern way in a modern Hawaii. Public service was the dominant trait in Lorrin Thurston. Educated to the law he became identified with governmental service in Hawaii. In the reign of Kalakaua he became minister of the interior where he first manifested the passion for developing public works. It was in the deepening

of a harbor or channel bar, building roads into new districts, such as up Punchbowl and over the Pali. The strong Americanism of Asa and Lucy Thurston was a part of L. A. Thurston's code. It fell upon him, therefore, when inevitable destiny dictated that the Hawaiian monarchy founded by Kamehameha the Great should fall, to give advice to those who appeared to find it equitable that the Queen should be removed from her thrown in 1893 and a republic set up. Immediately the Americans selected Lorrin Thurston to be one of the commissioners to go to Washington post haste to request the American government to acknowledge the government.

There followed vicissitudes when the request was later denied by President Cleveland and Mr. Thurston found himself then a minister, with his passports handed to him by the American state department. There followed a counter revolution of the Hawaiians in 1895, which failed. Mr. Thurston was a minister of the new Hawaiian republic to foreign capitals. Just as Asa Thurston had endeavored to assist in guiding the monarchy of Liholiho so Lorrin Thurston continued this work to create for the new Hawaii a stable support from the Powers.

Annexation became his slogan and he remained in Washington to fight the request through. The Spanish War came. There were those in Hawaii who sought to declare a state of neutrality on the part of Hawaii. Here again the strong Americanism of the Asa Thurston and Lucy Goodale Thurston of New England, strong Americans always, cropped up. He challenged the judgment and singleness of purpose of those who were declared annexationists and yet wanted to be neutral, when Americans needed the support of Hawaii's Americans to provide a haven for the transports en route from San Francisco to Manila. He wrote to Honolulu from Washington:

"The world knows that five years ago we founded a government 'to exist until union with the United States' was accomplished; that we have since 'signed, sealed and delivered' the title deeds, and that all that remains to complete the transaction is acceptance by the U. S. Everything that Hawaii can do to make it American territory has been done. You take all the

benefits of American connection as long as there is no danger in sight. Our opportunity now is to demonstrate by deed as well as by word that we appreciate the kindly treatment and enormous financial benefits which have been conferred on us by the American people and that no technicalities of law will be invoked against American interests in Hawaii."

Annexation of Hawaii to the United States by a joint resolution of annexation was carried through, Hawaii became a territory of the United States, a member of the sisterhood of states and territories, the educational and religious outpost of America in the Pacific, the "melting pot of nations," where East met West, and in all this the grandson of Asa and Lucy Thurston has played a prominent part.

The years 1634, 1775, 1820, 1893, 1895 and 1898, have bulked large in the family history of the Goodales and Thurstons.

CHAPTER IX

MISSION CRUSADER OF THE PACIFIC

HIRAM BINGHAM

HAWAII, the mid-sea dominion of the American Republic, become great as a religious, educational, commercial and agricultural center of the western world's activities, loyally American, guardian of the great republic and its militant sentinel in the Pacific, strangely enough learned its first rudiments of Americanism thundered by missionaries from the pulpit.

Americanism was taught through the Bible. The word of God had been the foundation stone of the republic-to-be, brought to New England's shores by devout Pilgrims from the Old World. As New England progressed in its trend toward democracy the Bible was the guiding factor. When the Thirteen Original Colonies were welded into a republican nation, the Bible and its wisdom prevailed in the councils of the men who made the republic of the United States possible.

New England produced the devout and patriotic American who determined that the feeble call of Opukahaia, the young Hawaiian who had gone to New England on a trading vessel, escaping from the watchful eye of his priest uncle at the Hawaiian temple of Napoopoo, Hawaii, should not be unanswered. Grouped beside a haystack earnest young Americans, devoting their lives to the ministry, decided that a call had come for foreign missions, and in October, 1819, the first band of American missionaries sailed out of the harbor for the Hawaiian Islands, called then Sandwich Islands, named by Captain James Cook, the explorer, in 1778.

One of the most outstanding names in that little band of New England missionaries and their wives is Hiram Bingham.

Boki and Liliha, Hawaiian chief and chiefess, who gave the broad acres at Punahou, Honolulu, to Rev. Hiram Bingham, to be devoted to the cause of Christian education for all children in the Islands.

Young, devout, a fluent speaker, versed in every page of the Bible, a theologian, he was a man of vision, who yielded up the comforts of a pastorage that would have been his in New England near his family and friends, to sail to a land which was called heathen by all. Rev. Asa Thurston and Rev. Hiram Bingham, were the ordained missionaries of the little group.

Destiny ordained that the ruler of the Hawaiian Islands, Kamehameha II, should permit Asa Thurston to step ashore at Kailua, Hawaii, on April 11, 1820, and a week later, April 19, that Rev. Hiram Bingham, should come ashore at Honolulu, there to begin a work to be taken up later by his son, Rev. Hiram Bingham II, who followed the pioneer instinct of his father, went from Hawaii as a missionary to the South Seas and labored among the Gilbert Islanders and gave them a Bible, eventually, in their own language. Hiram Bingham III did not become a minister of the gospel, but the pioneering blood was strong in him and after becoming a professor at Yale, explored the regions of Peru where the Incas hundreds of years ago reigned in golden glory.

It was a small region, comparatively to which Rev. Hiram Bingham came, Father Alexander, Rev. W. P. Alexander, was once asked what justification could a missionary give for spending his life in converting the people of a small island community when there remained continents of unenlightened millions. He replied that a farm of a few acres was all that one man could cultivate, and a small farm might be as valuable on an island as on a continent.

Lorrin A. Thurston, a grandson of Father Asa Thurston, a co-worker with Hiram Bingham, said at the unveiling of the Bingham monument in Punahou Academy grounds that "some men are remembered for what they have said; others for what they have done."

What Hiram Bingham said has already passed from the memory of nearly all men. What he did, added Mr. Thurston, will stand as a monument to his memory as long as old Rock Hill stands sentinel over the scene of his work.

It was at Punahou that Hiram Bingham developed much of his work and there his home stood and there the rock stands today, and it was there he continued to receive the "lordly" allowance from American Board of Missions of from $250 to $400 a year to clothe and feed himself and wife and babies.

Hiram Bingham was a benefactor to the Hawaiian Islands. His life was a series of historic deeds accomplished in the name of Christ. He came to Hawaii with his wife, and missionary associates. Samuel Whitney and Samuel Ruggles, teachers; Elisha Loomis, printer; David Chamberlain, farmer, and their wives. Rev. Asa Thurston and Dr. Holman with their wives remained at Kailua. The others came to Honolulu.

Having received reluctant permission of Kamehameha II to spend one year with his missionary associates in the islands, Mr. Bingham earnestly began to win the confidence of the high chiefs and their people, which confidence he never afterward forfeited. He began at once to learn their language, to aid in reducing it to writing, and to establish schools among the people. His wife, Sybil Moseley Bingham, mother of Hiram Bingham II, opened the first school in Honolulu in May, 1820.

It was the privilege of Rev. Hiram Bingham to prepare the first manuscript for the first printing ever done on these shores. In his "History of The Sandwich Islands" he says:

"On the 7th of January, 1822, a year and eight months from the time of our receiving the governmental permission to enter the field and teach the people, we commenced printing the language, in order to give them letters, libraries and the living oracles of their own tongue, that the nation might read and understand the wonderful works of God," and he adds, "it was like laying the cornerstone of an important edifice for the nation."

For eighteen months thereafter, he continued, as other duties would permit, to furnish material for the printed page, to perform the duties of literary head of the mission press in Honolulu and to aid in the promotion of Christian education.

When he arrived in Honolulu April 19, 1829, Governor Boki was in another part of the island but came to him two days later.

Boki was then given over to pleasure, but three months later he asked Hiram Bingham at the close of a service to make inquiries concerning the text of the sermon, "Behold the Lamb of God Taketh Away the Sin of the World," and expressed a wish to understand the Bible. He was given daily instruction by Mr. Bingham.

Nine years later he gave to his beloved teacher the land of Punahou, including Rocky Hill and stretching from the summit of Round Top to King street, supplemented by fish ponds, salt beds and coral flats, all more or less valuable. This gift was made in 1829, the year in which Boki sailed away to the South Seas on the fatal expedition from which he never returned. Upon the great acres he and his wife Liliha gave to Mr. Bingham, the great educational institution of Oahu College, later called Punahou Academy, was developed to be one of the most important educational factors west of the Missouri river.

In August, 1840, Rev. Hiram Bingham gazed for the last time from the makai door of his little home on the Punahou grounds upon the great estate and its group of school buildings, and then departed for America, on the long voyage back to New England by way of Cape Horn. Upon the site of the humble cottage today stands a rock of Punahou in which a plate has been set bearing this inscription:

"On this Spot
Stood the Home of
Rev. Hiram Bingham
Who Gave This Broad Estate
To the Cause of
Christian Education."

Rev. Hiram Bingham was born at Bennington, Vermont, October 30, 1789, and was graduated from Middlebury College, 1816; Andover Seminary, 1819, and was ordained at Goshen, Conn., in September, 1819, with Rev. Asa Thurston, just before the first band of missionaries sailed from Boston for Hawaii, October, 1819. He married at Honolulu, April 19, 1820, and preached the first sermon here immediately afterward.

He was the first pastor of the first church in Honolulu (Kawaiahao), although his official pastorate of the church dates from 1825 to 1840. He was prominent in the creation of a written language, and translation of the Bible and school books, and was a trusted adviser of the king and chiefs in their complications with foreigners. He returned to the United States in 1841 and died at New Haven, Connecticut, November 11, 1869.

Rev. Hiram Bingham's first wife was Sybil Moseley of Canadaigua, N. Y., born at Westfield, Mass., September 14, 1792. She was married to Mr. Bingham, October 11, 1819, and came here with her husband and lived here 21 years. She died at Easthampton, Massachusetts, February 27, 1848. They had seven children, of whom Rev. Hiram Bingham II, became best known for he continued in missionary work in Hawaii and the South Seas.

Hiram Bingham I married again in 1852, his second wife being Miss N. E. Morse of New Haven. She died August 31, 1878.

Rev. Hiram Bingham II was born in 1831 in the little frame mission house in King street that was brought from New England around Cape Horn, and set up in 1821, and the first nine years of his boyhood were spent there. He had to walk four miles to and from school each day, across a hot and dusty plain, now known as Makiki district, attending the first school in Hawaii. It was there that his mother had gathered stones and raised them into a wall and planted the first night blooming cereus to beautify it, a plant which now covers thousands of feet of stone wall and one of the most beautiful sights, when in bloom, in Hawaii.

He was sent to New England early in life and completed his education at Yale and Andover and then offered his services to the American Board of Missions. The Gilbert Islands were chosen as his field. He and his young wife sailed on the first missionary packet, the Morning Star, from Boston to Apiang in 1857. The Gilbert Group lies near the Equator, where the mercury never drops below 76. Their food consisted of fish, cocoanuts and pandanus. Once a year the Morning Star brought

supplies, though her most valued cargo was the mailbag. Their first precious letters for which they had waited a year were eaten by natives before they could even see the envelopes.

For ten years the Binghams labored there. Then, broken in health, they returned to America to recuperate. As soon as possible they again declared themselves ready to return to their beloved people, and again the Morning Star was to carry them on their long tedious voyage, but no captain was available. Then, someone said to Dr. Bingham, "Why couldn't you take command?" He considered the matter. Navigation had been his hobby. At Yale he was authority on sailing in the Sound. He had been thrice around Cape Horn, so he agreed to undertake the command.

The voyage was successful, and after reaching the Gilbert Islands he continued to command the Morning Star for a year on her voyages among the islands and back to Honolulu, carrying supplies and the Gospel to the missions. Later he had a tiny boat in which he sailed from island to island in the Gilbert group. During the long years in that lonely mission he translated the New Testament after reducing the Gilbertese language to writing.

After a second breakdown he was obliged to leave Apiang, never to return, but at the age of 52, while in Honolulu, he translated from the original Hebrew the Old Testament into Gilbertese. Later he made for the Gilberts a complete dictionary of 12,000 words, having collected these, word by word, from the natives from the time of his first going among them.

"Gilbertese," the written tongue of the Gilbert Islands, is the work of one man.

When Dr. Bingham went out to the Gilbert group, he soon found out that one of the chief difficulties before him in his mission was the fact that the islanders had no written language. Accordingly, he set about to supply the deficiency and to build a language, being obliged to collect his own vocabulary and construct his own grammar.

The good doctor experienced much difficulty in finding a Gilbertese equivalent for "prayer," a circumstance that led him into a ludicrous mistake. The word he did use meant "to practice

incantations," a meaning precisely the opposite of what the missionary intended to convey.

He had the New Testament about three-quarters translated when, by reason of ill-health, he was compelled to return to this country. Ten years later, however, when he had gone back to the Gilberts, he was persuaded to undertake the task of translating the Old Testament into the new language. At that time he was quite advanced in years, and the work involved a direct translation from the Hebrew, with which the doctor had not been familiar for a long time.

In 1890 he was enabled to read the proof of the last chapter of the last book of the Bible as done into Gilbertese.

Even this laborious task did not end the missionary's labors. He started to write a Gilbertese dictionary. When it was ready for publication, a messenger to whom the work was entrusted for delivery to the printer lost the manuscript, and the work had to be done all over again.

His life was often in danger in the Gilbert Islands. At one time he and his wife sat in a hut surrounded by natives who had sworn to kill them. The missionary and his wife sat calm and collected, preserving a demeanor in the face of their tormentors that was characteristic of the persecuted Christians of the Roman era. Their demeanor finally won their captors over and they were released. Doctor Bingham, despite his devout manner, his Christian life, his saintly appearance, was possessed of a courage that would have won him decorations of kings if displayed upon the battlefield.

In the year of his death he received a letter from the Gilbert Evangelical Association, thanking him for raising them out of heathen darkness. They held a celebration of his jubilee at Apiang, when 200 Christian delegates gathered to honor the name of Bingham. Such was the fruit of the lifework of Rev. Hiram Bingham II.

A tablet erected to the memory of Dr. Bingham and wife, unveiled in Kawaiahao Church in May, 1915, reads:

"In Loving Memory of
Rev. Hiram Bingham, D. D.
1831-1908
Missionary to the Gilbert Islands
Navigator, Lexicographer and
Translator of the Bible into the
Gilbertese

His Wife
Clarissa Brewster Bingham
1834-1903
His Faithful Co-Worker
Spreading the Gospel Among the
Isles of the Sea"

Prof. Hiram Bingham III, grandson of the first Hiram Bingham, first missionary to Honolulu, professor at Yale University, explorer in South America and discoverer of many lost Inca cities, and during the great war a major in the bureau of aeronautics of the army, at Washington, D. C., is devoting his life to work at New Haven, where his grandfather lived for many years.

Rev. Hiram Bingham I was much in evidence at the court of Kamehameha III, particularly during the regency when the king was a boy, and met all the foreigners who visited the palace. He frequently clashed with the visitors and in some instances was told that missionary zeal, when applied too earnestly to governmental administration, was in error.

Commodore Downes, commanding the U. S. frigate Potomac, had a sharp discussion in Honolulu in 1832, and severely criticized the divine. Mr. Bingham, however, lived in a trying period in Honolulu's history and missionary zeal and steadfastness were the main weapons he had at his command to stem the tide of debauchery which flooded Hawaii from visiting whale and trading ships.

CHAPTER X

LINKING OLD WITH NEW HAWAII

MIGHTY CHIEFS ASSIST

LACK of a written and printed language has left an incomplete rocord of the preparations of the Hawaiian people of the era of Kamehameha the Great to meet the God of the white race.

The exact facts as to how the Hawaiians themselves became responsive to the acceptance of the Cross of the Nazarite in place of the idols of wood and stone and sacrifical altars that ran with blood, have never been recorded.

Hawaiians urged devout New Englanders to send the Christian God to Hawaii. Kamehameha the Great had listened to Vancouver's promise to send missionaries from London to tell the story of the foreign God.

When the Hawaiians saw the first band of missionaries appear off the shores of Hawaii island in March, 1820, some of the chiefs who knew of Vancouver's promise wondered whether the great Englishman had at last sent emissaries to impart this sacred knowledge.

A few Hawaiians had sailed from Boston with this first band of missionaries aboard the brig Thaddeus, doubling Cape Horn and across the Pacific to the then "Sandwich Islands." On that long voyage they had imparted to the Americans as much of the Hawaiian language as was possible with their limited knowledge of interpretative English. But whatever knowledge they passed on, the missionaries had an atom of advantage when they came upon the aboriginal people of the kingdom solidified by Kamehameha I.

Queen Kamamalu, consort of Kamehameha II, first royal Hawaiian woman to visit a civilized court, who died in London, July, 1824.

Languorous ease, with music and fragrant garlands, was typical of the Hawaii of "other days," gave Hawaii a charm of hospitality that was the theme of poets and composers.

The prayer book had already been in Hawaii. Many Englishmen were among the attendants upon Kamehameha the Great, as advisers in the meetings of the king and chiefs with foreign traders; as military experts in the introduction of firearms, soon to sweep away the once formidable spears of an ancient day; as progenitors of men and women who were later to play more or less prominent parts in the history of the kingdom .

The Englishmen, sailors or otherwise, were Church of England men as a rule. Wherever their ships went out into the Seven Seas, the prayer book went with them.

At least one such prayer book is in Honolulu today, the property of a descendent of an Englishman who rose to high rank among the Hawaiians and became a trusted lieutenant of Kamehameha. While no records appear to exist, yet there is understood by descendents of these earlier white men among the Hawaiians, to be a certainty that these Englishmen told the ruler and the chiefs what was contained in the prayer book and that the prayers and supplications within its covers were offered to the Christian God.

Opukahaia, the Hawaiian youth who went to New England and learned of the Christian God pleaded with Americans to send people who would tell his race about this God. Other Hawaiians instructed the first missionary band in simple phrases in Hawaiian before they reached Hawaii, the first wedge in the latter effort to create an alphabet and then the printed Hawaiian page from the crude little Ramage press carried on the Thaddeus to Honolulu in April, 1820.

When the Thaddeus stood off the shores of Hawaii, there were consultations among the chiefs. They were mighty chiefs in those days, all men of war, versed in military strategy of a high type, for battles then were fought hand to hand, by spears and herculean physical dominance over an enemy. Of high-born rank, feudal lords who yielded fealty to an absolute monarchy, their thoughts were always to defeat an enemy and repel strangers from the shores. They were men whom the king trusted with even the future of his monarchy. Some had grown

up with Kamehameha from boyhood; others had taught him the arts of war. Among all the men who were at his side in his battles and his efforts to solidify the islands into a single government, two were destined to be memorialized upon the Hawaiian coat-of-arms, the warrior princes who devoted their lives to preparing the young Kamehameha to be great among his race.

It was quite natural among some of the missionaries of the early invasion of Hawaii to record their daily doings and comments in journals, later to be enlarged into book form. They were often men of the "fire and brimstone" type, devout and zealous Christians, whose sole thought was that they were sent into a heathen land and their duty was principally to convert the people to Christianity. Zealous daily lives, ordered almost hour by hour according to the Scriptures, made them intolerant of religious and moral beliefs that were not in accord with their own. Some chroniclers, apparently, forgot that they were dealing with a people who had overthrown their own gods and burned their temples and had destroyed the kapu, the ancient feudal power of the priesthood and the kings and chiefs over the common people, and, apparently had them waited with eager ears the Christian gospel.

To some of these missionaries, the Hawaiians, because they were not clothed as New Englanders were clothed, were savages. Because they strayed away from the Christian beliefs imperfectly taught them, they were excommunicated. Even the missionaries record in their journals that the missionaries themselves did not fully understand the Hawaiian language and failed to convey the inner and deeper meaning of phrases of the Bible, and when the natives shook their heads because the key word had been omitted, some chose to smite the Hawaiian character with blasts of fire and brimstone.

There were mistakes on both sides. The Hawaiians made theirs, the missionaries theirs. In reports to Boston the missionaries may often have enlarged upon the faults of the Hawaiian people and exaggerated them from molehills into mountains, in the clear, ice-like intellectual language with which most

of them were gifted. Some Hawaiians fell from the righteous paths into the easier ones of living, and remained apart from missionary teachings. Too often some of this class were taken too seriously by the listening Hawaiian race, listening to the gospel as it was preached by many New England lips, and then turned deaf ears to the Christian pleadings because of a few backsliders.

As the Hawaiian language became a printed and written one, the missionaries more conversant with Hawaiian speech and the Hawaiians with English the two races understood each other better, and the whole nation eventually marched under the Christian banner within a surprisingly short period of time.

But all this would not have been accomplished had it not been for a number of Hawaiian men and women of high chiefly rank, who, with their idols and temples burned behind them by their own orders were more receptive to the teachings of Christ as they came from Rev. Asa Thurston and Rev. Hiram Bingham and other missionary helpers, than the rank and file of the nation. The Hawaiians as a race were deeply religious and after the death of Kamehameha the Great in May, 1819, and the destruction of idols and temples in November of the same year, they were at a loss for a religion. Theirs was destroyed by order of their own rulers. There was nothing to replace it, except for what might come to them from beyond the seas.

It was just in this pre-missionary year, and the one in which the missionaries arrived, when the hand of God seemed hovering over these isles in the Lazy Latitudes of the Pacific, that certain Hawaiian chiefs and chiefesses rose and blazed the trail for the introduction of Christianity and of education.

Had it not been for their influence in favor of the missionaries because they brought an experiment in religion with them, the mission work might never have advanced as easily as it did. Because it was an experiment was one of the reasons why there were frequent lapses from the teachings of the missionaries The experiment to some of the Hawaiians was a failure.

The feudal system was so perfect and powerful that the Hawaiians were used to being ordered to do this or that, and when the chiefs sent out word to listen to the new religion they tried it. Some of the missionaries were too eager in their introduction not to understand that the natives were regarding their work, their religion as an experiment, and not the settled thing the missionaries told themselves, hence a bit of the intolerance of the Hawaiians' customs and habits they expressed in their writings.

In the end the missionaries and the Hawaiians were both justified in having struck hammer blows to drive the new religion into Hawaii. Within ten years through the efforts of the chiefs the Hawaiian nation had been transformed from idol worshippers to Christian followers.

Who were all these great chiefs, without whom the introduction of Christianity would not have been accomplished?

The greatest of all was Kaahumanu, the haughty queen and Amazon who accompanied the mighty Kamehameha the Great into battle, his real sweetheart. She possessed a strong character. In childhood and in womanhood she had never been curbed. Hers was a dominant will, but tempered with consideration. Her life through the war made her the severe woman when it came to punishment. She was kind to the just, severe to those whom she felt were at fault.

At first, when Kaahumanu saw the missionaries or met them it was with a cold and haughty reserve, and if she had to take their hands she either gave them the tips of her fingers or her little finger, a protest against accepting closer relations with them.

Came the rebellion on Kauai of George Kaumualii (Humehume) who had returned to the islands on the Thaddeus from New England, with whom the missionaries apparently had trials, but who really instilled in the minds of the missionaries the need of establishing a station on Kauai, where his father ruled as the last king of a conquered province.

Having been in foreign lands, and observed the methods of government obtaining there, Kaumualii desired to establish such a form of government on his own island, hence his rebellion against the authority of Liholiho, Kamehameha II. It was a bloody war.

Kaahumanu, as regent ruled the islands with Liholiho, having been given authority as guardian or co-regent with Kamehameha II. She gave the young king, a few months after Kamehameha the Great's death in 1819, no peace until he annuled the religion of his fathers by publicly eating with his queens. Strange to relate, however, Kaahumanu, although one who overthrew the ancient religion and paving the way for an easy entry of Christianity into Hawaii, did not become a convert until 1825. After her conversion she became as warm in her affections for the missionaries as she was before cold and contemptuous, says Sheldon Dibble, the missionary author. One of the first intimations of a change of disposition in Kaahumanu, he continues, was gathered from a letter written by her from Kauai, the scene of the war, in which she expressed a strong desire for the reformation of her people and for their eternal salvation. For six months previous since the sailing of Kamehameha II for England (1823), a gradual advance had been made by the chiefs as a body, in correcting the morals of the people and in leading them to attend schools and to the oral instruction of the missionaries.

Kamehameha II advised the chiefs to attend these instructions during his absence. Many of the chiefs had taken advantage of his advice, those at least who were seriously disposed, such as Kalanimoku, Kaumualii, Pilà and others. Proclamations had been made on different islands, enjoining observance of the Sabbath and encouraging the people to learn to read. Some houses of worship and schoolhouses had been erected by their order. In April, a month before the Kauai war, the principal chiefs had called a meeting of the people of Oahu to proclaim in a formal manner their united resolution to receive instruction themselves, to observe the Sabbath, worship God, obey His law, and to promote knowledge among the people.

Kaahumanu, it seems, concurred in this resolution, though nothing was observed in her deportment giving evidence of a change of heart till several months afterward. In the meantime progress had been made in printing and in preparing a class of young persons who might be able to collect schools and teach the art of reading.

In the famous letter of Kaahumanu accepting the Christian faith, expressing her great love for her people, she proposed to make a tour of all the islands in person to exhort her subjects to turn to God. On her arrival at Honolulu her zeal was unabated, is Dibble's comment. She attended the female prayer meeting and expressed her feelings with earnestness and with tears. The sentiment of her heart from the first and through life was, "Lord, what wilt thou have me to do?"

Then she gave her strict attention to the direction of the government, and with zeal visited each island and almost every village, encouraging the people to take up the new religion, attend schools, and improve the public works.

To the missionaries, to Christianity itself, the conversion of Kaahumanu, of which there began to be a marked evidence early in the year 1825, was an important era in the history of the mission. Her conversion tore away the veil of hindrance. The people followed her example. Her strong will, her commanding presence, the fact that she was the favorite of the great Kamehameha I, the additional fact that she had followed the armies in Kamehameha's campaigns, and had personal prowess, commended her action to her people, and at last the work of the missionaries was over more or less smooth paths with the rocks of opposition removed. The missionaries themselves gave her credit for having accomplished something that would have taken them years to overcome. In Kawaiahao Church, the old Hawaiian church in Honolulu, erected on the spot where the first sermon was preached in 1820, is a beautiful marble tablet placed by the missionary descendants to memorialize her great work of assisting in the conversion of the Hawaiian race to Christianity.

Kamamalu, consort of Liholiho, Kamehameha II, who was also his half-sister, (one of the strange characteristics of the intermarriage of members of the royal and chiefly families), was among the first to greet the missionaries. She was gracious to the women of the first band and undertook their guidance in acquainting them with the customs of the court.

Kaumualii, governor of Kauai and once king of that island, embraced Christianity and aided the establishment of the station on his island, being assisted in this by his son George, who had come around the Horn aboard the Thaddeus. It was a strange fatality that it should fall to his lot to give physical assistance and guidance to the missionaries in carrying the gospel to Kauai, and that he should later become passive in accepting Christianity and being guided by its precepts. Governor Kaumualii was able to speak a little in English and this facilitated the mission work. In fact, he was the only chief that could speak English. His acceptance of Christianity was intense and he was known to swim the Waialua river, Kauai, holding the Bible in one hand, studying it as he stroked the water.

Hoapili (Ulumahiehie), son of Kameeiaumoku by Kealiiukahekili, was a cousin of Kaahumanu. He was a firm supporter of the Christian religion. He was the father of Liliha, the beautiful chiefess who gave the land to Punahou to the cause of education. Her husband, Boki, was insistant in the presentation of this great area of land, but it was Liliha's. It was placed in the keeping of the Binghams the title however being vested in the American Board of Missions which he represented and by them was transferred later to Punahou College founded in the early 40's of last century, becoming the first educational institution west of the Missouri River.

No monument has yet been erected to the memory of Liliha and Boki for the great impetus which they, as full blooded Hawaiians who had emerged from the shattered religion of the Hawaiians, gave to the new religion and the course of education.

Within Punahou's land such a monument, or tablet placed upon the historic, and possibly legendary stone of Pohakuloa, would be most appropriate.

Hoapili's second wife was Kalakua Kaheiheimalie (w), one of Kamehameha I's widows. To them came the honor of being the first Hawaiian couple to be married by the missionaries, being united in marriage by Rev. W. Richards, October 19, 1823. They ever afterwards called themselves Hoapili kane and Hoapili wahine, or the Hawaiian equivalent of Mr. and Mrs. Hoapili. The chief Hoapili was an Hawaiian astrologer.

Queen Kinau (Kaahumanu II), who became premier of the kingdom after the death of Kaahumanu, was not only active in the affairs of the government, but like her mother Kalakua Kaheiheimalie (Mrs. Hoapili), was a zealous supporter of the Christian faith.

It was Kalanimoku, the great general and trusted lieutenant of Kamehameha the Great, the brother of Kaahumanu, who first met the missionaries aboard the Thaddeus in April, 1820, and sailed with them to Kailua to confer with the king, and was responsible in no small degree for the decision of the king to permit the missionaries to land. He embraced Christianity soon, for he became a pupil of little Daniel Chamberlain, the seven-year-old son of missionary Daniel Chamberlain.

It fell to Kalanimoku and Hoapili, as governor of Maui, in 1823, to put down the rebellion in Kauai when George Kaumualii, who had been educated at Cornwall, Connecticut, led the rebels, Kalanimoku was hard pressed by the rebels when the news reached Oahu and Hoapili came from Maui to Honolulu with ships and soldiers and reinforced his command and sailed for Kauai.

The first effects of Christianity and education were felt at this time for in conferring with Rev. Mr. Richards, through David Malo, a native teacher, destined to become one of Hawaii's foremost historians, Hoapili learned that war could and should be conducted in a humane manner. Before the missionaries' arrival war was butchery, prisoners being slaughtered at will.

Richards gave advice and instructions as to conducting the war —that no persons except those evidently opposing and in arms should be attacked; that the weak and defenseless such as aged persons, women and children, ought by no means to be molested, and that quarter should be given to enemies when asked, and captives treated with mercy. Hoapili led the armies in person, and required the older Kalanimoku to remain with the reserves and to protect the women and children.

When Hoapili's army was ready to attack, Hoapili, who had spent the previous night in a lonely vigil watching and trying to read the stars, asked that a prayer be said to be offered "to the true god." A Society Islander was found in the ranks who could pray in the Christian manner. The missionaries' efforts had already fallen on fruitful ground. Hoapili called upon the armies to stand steadily in the face of the rebel foe, as there was no retreat. God, he said, was on his side and the side of his soldiers, and as God aided the Israelites, so He would aid His children of Hawaii. Unfortunately, after the Kauaians had been routed Hoapili was unable to control the soldiers and many excesses, following the ancient fashion, were committed.

Kamehameha II, who in 1820 had given permission to the missionaries to land in Hawaii, decided to visit England, and embarked on the L'Aigle, Captain Starbuck, November 27, 1823. He was true to his early convictions that it was right that the white man's God should become the Supreme Being of the Hawaiians, for as his vessel was about to sail, he gave explicit, positive and distinct orders to his chiefs and people to listen to the instructions of the missionaries, and educate themselves during his absence. The subjects chose to take these words to heart and they applied themselves to acquiring the knowledge of which the white men had to impart. Alas, the king and his queen never returned except in their caskets. They arrived in London, in May, 1824. In a few weeks they were taken ill with measles and lung fever, which proved fatal. The queen died early in July and the king shortly afterward. The British government sent a frigate, the Blonde, commanded by Lord Bryon, brother of the poet, to Hawaii bearing the bodies.

Sheldon Dibble, while exceptionally critical of the Hawaiian at times, does not fail to also give praise. Among those he mentions are John Ii, who learned quickly, and later became a power in the government, even to becoming a judge.

The first individual baptized in the islands was Keopuolani, the friend and a patron of the missionaries at Lahaina. She was the mother of the king and a chief of blood of the highest rank. On her dying couch she requested baptism, which was not withheld.

The Hawaiians played principal roles in the establishment of Christianity upon the ruins of their old and somewhat meaningless religion. The missionaries found on their arrival that under Providence, the mere contact of an imperfect civilization of premissionary days had decided the preliminary contest in favor of the Bible men, while it had undoubtedly also facilitated the remainder of their task by leading the aborigines, according to the general principles of human nature, to consider Christianity as an important element in the envied superiority of the strangers. This is the opinion of Sir George Simpson, governor-in-chief of the Hudson Bay Company's territories, who visited Honolulu in 1841.

As a curious contrast with all this, the missionaries had brought with them from Boston, positive orders never to countenance the maxim, that civilization ought to precede Christianity. But the force of circumstances was more than a match for theories. It was not Christianity but civilization to make uninstructed women wear something more certain than the scanty pa-u; it was not Christianity but civilization to make unconverted men rest on the first day of the week.

The missionaries on arrival experienced something more than negative encouragement.

They were met, in fact, by ready-made evidence of a disposition in high places to regard the religion of the foreigners with favor. This attitude lessened the difficulties which the missionaries expected to experience, but they had many to overcome by bitter experiences. Their blows against the social and domestic

relations of the Hawaiians almost raised a barrier against the missionaries, but as time went on the reforms so established became ingrained and accepted as a matter of fact.

The missionaries worked upon fertile minds. For generations, for centuries the Hawaiians, without the printed word to assist them in preserving records of history, genealogies, the intricate rules of their feudal government and the tabu and the tenets of their own religion, had to depend upon their memories. Their minds were the libraries of the Hawaiian nation. Genealogies, intricate as they were, could be told by most of the chiefly families with ease. It is the same today. State the name of a person, and mention that of his father or mother, and immediately a person will trace back the ancestry through many generations, sometimes almost back, it would seem, to the time when Juan Gaetano, the Spanish explorer visited Hawaii.

Such, then, were the minds upon which the missionaries began to plant the seeds of the gospel and education, and such were the minds which quickly grasped the meaning of the teachings of Christ, despite the difficulties of mutual lack of command of the two languages.

Christians the world over have much to thank to the able and powerful chiefs of Kamehameha's era for the early Christianizing of the Hawaiian Islands.

CHAPTER XI

ENTIRE NATION GOES TO SCHOOL

PURITAN-BARBARIC SOIL TILLING

REPLETE as were the closely written journals of the first missionaries to the Hawaiian Islands with details of their voyage from Boston in the little brig Thaddeus, in 1819-1820, of their prayers, the gales and the calms, the sighting of whales and porpoises and finally of the great burning mountain of Mauna Loa, on the Island of Hawaii, that memorable morning of March 30, 1820; of the first sight they had of the natives, of the visits of the great chief Kalanimoku, one of the Kamehameha the Great's powerful supporters, of the establishment of the Christian Mission ashore at Kailua and Honolulu, few of the missionaries even mention the fact that there were children aboard the Thaddeus and that a child became one of the deciding factors in the permission which the king, Liholiho, or Kamehameha II, gave to the missionaries to land and reside and teach the new religion.

One of the strangest omissions in these remarkable journals in which the pious thoughts of the writers were indited, family affairs mentioned, discussions held as to how the missionaries should live and carry on the work to which they had dedicated their lives, was that concerning the five little children of Daniel Chamberlain, the New England farmer from Brookfield, Massachusetts, who had thrown his lot with the ordained ministers, and, with his wife and family of little ones, had sailed for far-away Hawaii, to instruct the Hawaiians in modern methods of agriculture.

The Hawaiians looked upon the fair, white children with deep interest. They were the first white children they had ever seen.

When the great chief, Kalanimoko, went aboard the brig to go from Kawaiahae to Kailua to see the king and present the request of the missionaries to land, the chief's wife and two of the widowed queens of Kamehameha the Great were more interested in the Chamberlain children, and particularly Nancy, a tiny little tot, than even in the new patchwork which Mrs. Thurston and Mrs. Bingham prepared for the Hawaiian women to sew, their very first sewing with needle and thread.

Upon the deck of the Thaddeus where stood Kalanimoku, dressed, as Daniel Chamberlain says, as a gentleman in the American fashion, and bearing himself majestically and graciously, and also the queens and women of high rank of Hawaii, there probably entered the thoughts which later had weight with the king in his decision to permit the missionaries to land.

There was probably a suggestion to the king from some of his own people, or possibly from some of the white men already living on the Islands and opposed to the missionaries coming among them, that the missionaries intended robbing them of their lands.

"If the strangers are come to rob us, why did they bring their women and their children?" queried one high chief. "To rob would mean they might be killed. They would not, then, have brought their women and children."

The suggestion was powerful in the decision which followed, and is probably also due to the strange liking which the king and queens and chiefs manifested for Nancy, the two-year-old child of the Chamberlains. They fondled it, when they were permitted ashore, and a queen asked Mrs. Chamberlain to give her the child.

To refuse might sacrifice the very mission itself and cause all to be turned back from the islands. To give assent meant the parting from her dear morsel of childhood, giving it over to women who had not the knowledge of bringing up children which the missionary women believed they should have, and would mean the child would be taken from under their parental protection and love into the thatched and dark hut of the Hawaiian people, he be brought up—well, no one even ventured a

solution. Mrs. Chamberlain remained silent. They finally permitted the queens to take the child with them and for two days Mrs. Chamberlain, agonized, but fortified by her Christian spirit, prayed and prayed and then came the queens with the tiny white burden and deposited it with the mother, at the same time presenting the missionaries with food.

For months the missionaries partook of the food which was brought as a hookupu for Nancy. And ever afterward the Hawaiians treated the missionaries with kindness and consideration and the king and chiefs gave them all their protection, even interposing between many of the white men living on the islands in their efforts to cause the missionaries to leave.

Just as the children were important factors in the King's favorable decision, they were also a factor in the decision of Daniel Chamberlain and his wife to return to New England. It was felt that they would be better served for their future in their homeland.

Daniel Chamberlain was a New England farmer, of independent means, but of a deeply religious turn of mind. He too, felt the call of the Hawaiians as voiced through Opukahaia, the young Hawaiian of Napoopoo, Hawaii, who had gone to New England in a trading vessel a decade or more before and besought many people to send evangelists to his native isles. He was only a farmer and not an ordained minister. The mission was made up of ordained ministers, Rev. Asa Thurston and Rev. Hiram Bingham; Daniel Chamberlain, a farmer and teacher; a physician, Dr. Holman, Messrs. Whitney and Ruggles, teachers; even to Mr. Loomis, a printer, who set up a Ramage press which was taken to Hawaii in the Thaddeus in 1820, and printed the first Hawaiian words on January 7, 1822.

Chamberlain discovered that while there was fertile soil and thousands of acres of lands to till, modern agricultural methods did not take hold upon the people, and his efforts to introduce New England methods were largely in vain. The people were set upon learning the a, b, c's of the white strangers; listening to the words of wisdom from the Bible, the odd phraseology of the old testament and scriptures strangely paralleling that of the

language employed by the king, chiefs and priests. This being so, the words, the text, the stories described, fell upon fertile minds and were easily understood. Daniel Chamberlain's instructions in agriculture were not.

The Hawaiian nation was going through the strangest era of all its history, an era which spelled unrest and uncertainty, the era when men and women were still wondering at the sudden destruction of the idols and temples and the breaking down of the formidable and terrible kapus.

The great Kamehameha was dead a year when the missionaries arrived. The astonishing rapidity with which the religious fabric was torn to shreds just when the missionaries sailed out of Boston for land all unknown to them, caused the Hawaiians to wonder at their freedom from cruel punishments for violations of the tabus. They permitted their own lands to overgrow with weeds. They could not be brought back to cultivation. They listened to the missionaries, men and women, and even the children telling them of the white man's Jehovah, but to them was their own great Supreme Being, returned.

There were white men in the Islands and a negro, named Allen, to whom Daniel Chamberlain refers as having gardens in which they raised squashes and other vegetables, but as to farming there was little of that. He does refer to what he terms the finest herds of cattle he had seen, and some exceptionally fine and gentle horses.

The whole nation had suddenly "gone to school." The entire nation, men, women and children, became students. The king ordered it, and little Daniel Chamberlain, only six years of age, bright and intelligent, who had received special instruction aboard the Thaddeus from Rev. Asa Thurston, seemed a prodigy of intellect to the Hawaiians. The great chief Kalanimoku, one of Kamehameha the Great's leading generals, a hardened fighter and a brother of Queen Kaahumanu, became a companion of little Daniel Chamberlain, and asked that he be his teacher.

Then this strange pair, a white child scarcely seven years of age, and the fighting, scarred general who led armies in savage battles pored over the books which little Daniel produced for

lessons and the warrior, at whose beck and call had come thousands of armed warriors, patiently learned his a, b, c's from the child. Kamehameha III, likewise, received instruction from a boy and also from the elders, and became a wise monarch.

Daniel Chamberlain's journal remained in New England until three or four years ago. His descendants had copies of it made and sent these to the Hawaiian Board of Missions at Honolulu for preservation. The journal follows much the trend of record found in the journals of Hiram Bingham and Asa Thurston and Lucy Thurston, but there are frequent references to things the ordained ministers did not touch upon.

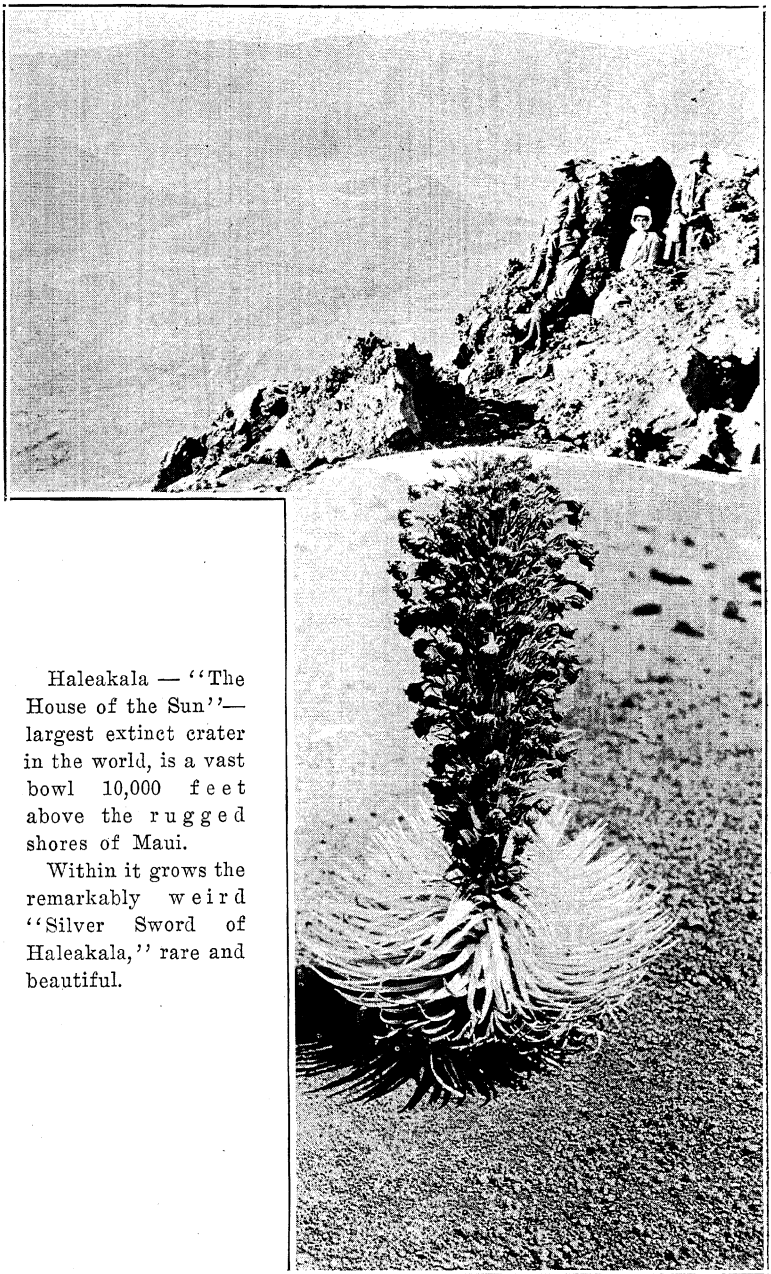
The Chamberlain family had a hard experience for a while aboard the Thaddeus, for their stateroom was only five and a half feet square and was piled high with their boxes, and the children became ill. He said he often wished he were back in Brookfield with his friends, "but I can say in truth, that as yet I have had no desire to go back. I consider it an unspeakable privilege that I am allowed thus to administer comforts to those who are laboring in the cause of Christ. I have reason to be daily thankful that Mrs. C. is so calm and contented. She appears to be as contented as she ever did at home on our old farm."

His room was next that of Hiram Bingham, "an excellent neighbor indeed."

He gave a high estimate of Mrs. Bingham, whom he said, prophetically, was destined to become famous in the land of their adoption. He wrote:

"I think she is peculiarly calculated for a missionary's wife; indeed, I think her to be another Harriet Newell, and I have reason to believe from present appearances that we have a number belonging to the family." Daniel Chamberlain moralized over the work ahead of him, the difficulties of the voyage and gave frequent thought to the comforts of the home he had left for a great principle, and then he thanked God for privileging him to go upon this mission.

"O, how pleasant it would be to spend an evening, as I frequently have, with some dear friends at Brookfield; how sweet their memory still."



Haleakala — "The House of the Sun"— largest extinct crater in the world, is a vast bowl 10,000 feet above the rugged shores of Maui.

Within it grows the remarkably weird "Silver Sword of Haleakala," rare and beautiful.

H. R. H. Prince Kinau, son of H. R. H. Ruth Keelikolani and High Chief Leleiohoku I—"William Pitt"—who dreamed of conquest of South Sea island domains.

Then came the great day, which was March 30, 1820, when the Island of Hawaii was discovered about 1 o'clock in the morning. "It appeared at first like a cloud at sunrise. The mountains exhibited a sublime, majestic scene, the top being far above the clouds entirely covered with snow. We sailed along perhaps fifty miles and kept generally to three miles off the shore. All eyes were fixed on the shore, eyeing the little villages which appeared like cocks of hay without much order.

"The wind dying away a little past noon the captain (Blanchard), sent Mr. Hunnewell, one of the officers and five men on shore to make inquiry respecting the state of affairs on the island and to learn where the king resided. They returned in about two hours with the news that Kamehameha was dead and that his son had peaceably taken the throne; that the priests had burned their idol gods and that their men and women were now permitted to eat together which before was prohibited; that women were allowed to eat the same food as men. Joy beamed on every countenance when we were made acquainted with what God wrought."

Then came the long wait to get in touch with the king, the journey from Kawaihae to Kailua where the king resided. The design of the mission was made known to Kalanimoku; the women seemed to express much joy; the chief gave no direct opinion on the subject, but said he must first see the king.

Christianity was almost in the balance in those days. The king, says Daniel Chamberlain in his journal, sent hogs, fruits, and other foods to the boat.

The white man's spelling book was in use even before the missionaries were given permission to land. "The queens and the chief's wife take much notice of Daniel," he records on April 3. "He got out his spelling book today and has been trying to teach them the alphabet; they were much pleased with the idea and appeared desirous of learning.

Chamberlain made a tour of the country about this time. He and Captain Blanchard secured permission, and accompanied by many Hawaiians went up the mountain to shoot cattle. They first traveled about three miles over lava and then ten or twelve

miles uphill. He remarked how astonishing it was the way fruits and vines grew. His farmer's mind was caught by the remarkable fertility of the soil. He saw plenty of cocoanuts, breadfruits, bananas, sugar cane and orange trees. "The soil is by far the richest I ever saw, with good springs of water," he wrote. "I should suppose a man might live here by working one day in a week. We saw tracks of cattle but found none."

The Thaddeus set sail for Honolulu after Rev. Asa Thurston and wife and one other family had been left at Kailua. Then came another wait to be given permission to land at Honolulu. He paid a high tribute to Rev. Asa Thurston and his wife, Lucy Goodale Thurston, saying that the former appeared to be a man whose "heart is sincerely engaged in missionary works; prudent, industrious, economical and persevering; his wife, as far as I can judge, possesses in a high degree all the qualifications necessary to fill the station in life in which she is called to act; her natural deportment is pleasing and becoming a Christian, her education good and her piety ardent."

He was interested in the livestock at Honolulu. He saw many goats, which were all fat. What horses he saw exceeded his expectations and are gentle to ride, he added. He saw a lot of cattle belonging to the king and chiefs, and "I can truthfully say that they were superior in beauty and exceeded in fatness any lot of cattle I ever saw on Cog's Hill. I observed one bull larger than any I ever saw raised in America and as handsome as a picture. Here are thousands of acres of land, ready to plow, uncultivated, covered with grass only which would produce cane, cotton or corn."

As a matter of fact the cultivation methods for the crops of the Islands, more or less tropical, were all good. Mr. Chamberlain's New England methods were not in accord with the products growing in Hawaii. Therefore, he sailed for America, in 1823, and never returned, passing away in 1883 in his home town. It was not until about 1833, when the Islands had become Christianized, that farming methods of America began to make headway.

Mr. Chamberlain apparently had little time to write in his

journal for he began to skip many days and even weeks before he took up his pen again.

Then came the problem of the selection of a site for his house. He began to dig a well nearby, and after laboring this way for some time in the heat of day, expressed a desire for half a mug "of good cider, although I very seldom think of cider."

There came a parting in this year of 1820, when it seemed desirable for members of the mission to go to Kauai to see King Tamoree, or Kaumualii, as his son George Tamoree, or Kaumualii, had come from Boston with the missionaries and he was anxious to see his royal father. Brothers Whitney and Ruggles were chosen to go. George Kaumualii had been a thorn in the side of the missionaries. For some reason they felt he was a backslider, and in the summer he openly declared himself to be one. The missionaries labored with him and bespoke him to be a Christian, but without avail. The missionary attaches went to Kauai. There were anxious weeks awaiting their return. They came back. The king and his son had embraced. The king sent Mr. Bingham hogs and fruits.

At that time there was one Tahiti spelling book at the mission which was used constantly to best advantage, the children even attempting to teach the natives through this medium. At this time Captain Chamberlain and his family lived in the house of Captain Winship of Boston, Rev. Hiram Bingham and wife living about 40 rods away. They hoped some day to have a house in which all could live and have but one cooking establishment instead of two. The group of missionary houses were near what is now King street, only a short stone's throw from Kawaiahao church.

The Chamberlains had to buy very little meat as this was supplied them largely by the inhabitants and some of the white residents. He feared the influence of the white men, feared an effort to discourage the natives from accepting the new religion, although there were times when the Botany Bay men, criminals of England, who came to the Islands, sorely tried the patience of the gentle missionaries.

"There are some here from Botany Bay who would injure us

if they could, and some from other parts of the world who would rather we would stay away," writes Captain Chamberlain. "The white people here generally appear friendly to our object; they have manifested it by giving $300 to educate orphan children."

Even in that day the safety of Honolulu harbor or Hanarurah, as he spells it, was a question. Chamberlain wrote that Honolulu has as safe a harbor as the world affords, although it is somewhat difficult to enter. There was a considerable strong fort at the entrance of this harbor, fortified with about thirty cannon, some of them 32-pounders.

Modern agriculture and aboriculture had made progress in Honolulu, however, before Captain Chamberlain's arrival, for he refers to a Spaniard named Marini (called Manini by the Hawaiians), who lived a few rods from him, who had a fine vineyard of grapes, and made excellent wine. His melons were superior to those in America. Squash, cabbages, cucumbers and sweet potatoes were plentiful and could be had at any season of the year. There was a black man named Allen, he said, who had been on Oahu about ten years and had become a man of property through his industry. He was remarkably kind to the missionaries, supplying them with meat or something to eat every day since they arrived. His family liked poi, the principal food of the natives. He says that Allen was a first rate cook as he had lived in a first rate Boston boarding house and had been a steward aboard vessels.

Captain Chamberlain's first mention of real trouble in Honolulu was that of the pursuit of a seaman deserter from the brig Pedlar, from New York, Captain Meek, commander. The man was ship's carpenter and according to Chamberlain "was probably influenced by some one ashore to desert from the brig."

He tells how men were sent into the country, searching houses there and in the village and finally how his tools were found aboard a native brig under the captain's berth. The man was captured. The man, acording to Chamberlain, said Captain Adams, a resident of Honolulu, had influenced him to run away. Adams denied the charge and a quarrel ensued, the village became a bedlam of uproar, and the governor and chief disap-

proved of the conduct of Captain Meek and a Captain Pigot, and a cry went up to burn Pigot's goods ashore.

The quarrel prompted Chamberlain to write: "It is a shame that those who pretend to be first rate gentlemen should come here and fight and get drunk before this poor, ignorant people. I wonder that they do not drive away every white man from the island."

The home life of the Chamberlains appears to be well ordered and happy.

They had a neighbor, a Mr. Elswell, a very sociable, agreeable person, who was clerk to Captain Babcock, employed by a firm in Boston. The family was bringing up two native boys and the Chamberlain boys taught them English and the Scriptures. He regrets that so many boys should be upon the streets of the village growing up in ignorance and vice, because of lack of teachers and moralizes on the situation, wondering how many in their comfortable homes in New England thought of the needs of the people so far away.

Finally came Messrs. Whitney and Ruggles back from Kauai, bringing presents from Kaumualii, the king, who thanked them for bringing his son back from America. He sent many presents, a pig for each of the missionaries and other edibles. The king manifested much interest in the new religion and gave the missionaries every opportunity to spread the gospel among his people. He wanted Whitney to remain behind. It is said of this king, later, that when he went to bathe in his swimming pool, so deep was his interest in religion, that he swam with one hand and held the Bible in the other before his eyes.

The H. C. of L. was a problem then, as they thought in those days, in Honolulu. Chamberlain would have been horrified at the prices charged for everything in Honolulu in this hectic year of 1922. He refers to "considerable business done in this place, as ships are often calling for provisions and water; there are a number of stores in the village, or houses where goods are kept for sale. Goods are sold at extravagant prices; a small porridge pot sells for five dollars and spiders for three dollars;

poor New England rum for a dollar, copper plate or cheap calico would sell as well as any goods that could be sent here."

Then he discusses the manner in which the missionaries arrived and were received with kindness by the natives, something they had not really expected. "How different from what we expected," he writes. "Instead of being surrounded with, and insulted by outcasts from Botany Bay and lawless savages, God has shut their mouths and raised up many kind friends so that we can truly say that the Lord helped us. We were often told while in America that the natives would butcher us as soon as we landed here, but as yet we see nothing of this; I should not be afraid to send Daniel to any part of the island alone. I feel there is much danger of forgetting to acknowledge God while we sit in the sunshine of prosperity and have so little to try us."

Yet there was longing expressed by Chamberlain for his old New England home. "Could I this morning look into the sanctuary where I formerly attended and where God has in the past wrought such wonders for that church undoubtedly I would glance from seat to seat and pew to pew to see who is there and who is absent, but I must bid farewell to that much loved church and my eyes will see it no more." In two more years he was back in his home, never again to return to Hawaii.

The Chamberlain home in the mission yard, next to the old frame mission house was not built by him, but by Capt. Levi Chamberlain who came to Honolulu in a later band of missionaries. They were not relatives. He made progress with the Hawaiian governor, who seemed to want to know something of the new religion and received daily instruction. He compares this attitude to that of only a year ago before the missionaries came, when it was death to break a tabu or religious rule; death to bring certain kind of food into the house where a priest had been; death for men and woman to use the same first or for women to take a spark of fire and use where a man had kindled it. In fact, he said, messengers of death stood at every door, at every home, at every corner. Every man was watching his neighbor.

The missionary women had much work to do in addition to teaching and helping Hawaiian women to a knowledge of white women's ways. Captain Chamberlain refers to her ironing and doing up "some fine shirts and other clothes," and "for a native sea captain he dresses like an American."

Then in the end of his journal Captain Chamberlain refers to an incident which each missionary refers to indefinitely, but never gives full details. This was the backsliding of some of their own white people, some who came on the brig Thaddeus. He refers to the desertion of the physician and his wife from the mission, for a physician was absolutely needed for the care of their health.

"I doubt not Brother Whitney was faithful in admonishing the doctor and his wife to desert from their rash, and I may say, wicked design. I had hoped that I should not be under the painful necessity of recording in this little journal the faults of a brother of this little church; to say the least of it, the conduct of the doctor and his wife has caused the hearts of some to bleed already. I leave the subject to some abler pen; my friends will sooner or later be favored with the particulars."

Then Brothers Whitney and Ruggles received permission from Rev. Asa Thurston and Rev. Hiram Bingham to go to Kauai in response to King Kaumualii's pleadings. His own son Nathan accompanied them.

He refers to the first excommunication in Honolulu. It was a letter of excommunication delivered to Tennoe, a young Hawaiian who had returned from America on the brig Thaddeus. He was a source of anxiety on the voyage; he backslid on reaching Honolulu and pleadings were unavailing. The letter finally had to be sent, with deep regret. This was in 1821.

Chamberlain's little son Daniel went to Kailua to be with the Thurstons and it was there that the great warrior chief, Kalanimoku, became the friend of the little fellow, the latter the teacher, the former the pupil.

From all accounts Mrs. Daniel Chamberlain must have been a remarkable woman. Few women shared greater vicissitudes of fortune. Born with the American Republic in 1787, at the

age of 10 years she removed to the wilds of New York where her father purchased of the Indians the land on which now stands the large and wealthy city of Syracuse. Exposure and hardships carried away most of the company, including her father and mother, and she was finally returned to her earlier home and comfort. At the age of 32, with a family of five children, she sailed for Hawaii. Of this band she was the last survivor, passing away at Quincy, Massachusetts, June 27, 1879, three years after the death of Mrs. Asa Thurston.

At the time of her death a biography was compiled of the Chamberlains and their arrival and stay in Hawaii. After witnessing the strangely clad women of Hawaii for the first time they went on to Honolulu, says the chronicler, "the stronghold of Satan, then, because wicked men from Christian lands were there, and great opposition was made by them to landing of the mission. The contest was strong and Satan was vanquished."

Perhaps a more earnest, devout and prayerful set of missionaries has never been sent out of the United States than this first band of which the seven Chamberlains were a conspicuous element. The Hawaiians served Mrs. Chamberlain freely and intelligently, for, although not much older than the other women of the mission, she had had more practical experience in family affairs and was almost the "mother of the mission," as Mr. Chamberlain was "superintendent of Secular Affairs."

Perhaps the most certain factor in deciding the Chamberlains to leave Hawaii was the fact that he was stricken with brain fever. He was very sick and his recovery slow and doubtful. He was advised to go to a cooler climate. The mountains of Hawaii Island were first talked of for it was a long long voyage home and Mrs. Chamberlain would be left unprotected with her family if he should die at sea. The situation was urgent and the family embarked for home on the brig Pearl, March 20, 1823. They bade a painful adieu "to that dear spot where we had been permitted to labor with those dear faithful servants of the Lord." They were accompanied aboard by the mission family and Rev. Hiram Bingham made a feeling and excellent address.

Mrs. Chamberlain cherished the memory of the mission to the last of her 92 years. Mr. Chamberlain was better in health when he reached a colder climate. Six months from the time they sailed from Honolulu they arrived again at Boston. Mr. Chamberlain recovered to some extent but not fully. He died years afterward in Westboro, Massachusetts.

It is related of the arrival of the brig Thaddeus off the coast of Hawaii, especially in biographies of the Chamberlains that the first scene of Kawaihae which greeted this little band was a bevy of nude Hawaiians, men and women, swimming with savage curiosity about the little brig. The New England probity of conduct rose to the surface. Terror stricken the women of the mission fled to the hold of the vessel.

It was due to the rare intellect of Mrs. Chamberlain, her Christian faith and firmness, her good health and rare intervals of discouragement, and her good counsel that the mission remained in Hawaii, for there were times during the first year when it was thought it might have to be abandoned.

Of the five children of the Chamberlains, Daniel Chamberlain, the youthful teacher of the chief, Kalanimoku, died in Auburndale, Massachusetts, in 1884. He was associated with his brother Nathan in business in Boston. In 1845 Dexter Chamberlain built the first machine for planing iron made in the U. S. and shipped it to Worcester, Massachusetts. He was one of the pioneers in forming the Republican party. He labored in the Free Soil Republican campaigns of 1848, 1856 and 1860. The name American Republican was always dear to him as the most patriotic title the party could have. He was instrumental in having the city of Boston purchase its first steam fire engine.

CHAPTER XII

PICTURE ROCKS TO PRINTED PAGES

PRINTING PRESS BECOMES HISTORIC

BARDS there were in ancient Hawaii as well as professed orators, just as the tribe of bards and orators is a conspicuous element among the Hawaiians of today, but in the ancient day these geniuses held office as hereditary privileges.

There was no actual, tangible literature in the Hawaiian language, either written or printed, before the advent of the first band of American missionaries in the year 1820. The professed orators in those alphabetless days were engaged to plead cases, and in all national negotiations, their counsel was sought. The latter, some of whom were blind, were the repositories of the historical and sacred songs. The sole occupation of these bards, so Rev. H. H. Parker, who was pastor of the famed Kawaiahao church in Honolulu for 60 years, says was the preservation of these songs (meles), for which purpose they repeated them by rote from an early age until they were indelibly fixed in the memories. The language was very figurative, often approaching the sublime, their imagery well described and highly beautiful. From these poets or bards have come the oral stories of the passing of ships by the Islands many generations back, and the landing of foreigners long before the discovery of the Islands by Captain James Cook, R. N., in 1778.

The first printing press at the Hawaiian Islands was imported by the American missionaries and landed from the brig Thaddeus in April, 1820. In style it was not unlike that used by Benjamin Franklin. It was set up in a thatched house not very far from the old frame Mission House that now stands on King street, Honolulu, not far from Kawaiahao church, but not put

into actual operation until the afternoon of January 7, 1822.

At this inauguration, it is said, there were present Kalanimoku, a high chief of the first rank, who had been one of Kamehameha the Great's closest advisers, with his retinue, and some other chiefs and their people, and also Hiram Bingham, Elisha Loomis, the Mission printer, James Hunnewell and Captains William Henry and Masters, all of the foreigners being Americans. Mr. Loomis set up the first lesson of a spelling book or primer, called "Pa-pa." Kalanimoku was instructed how to work the press and struck off the second impression and Mr. Hunnewell the third. The last mentioned impression was given by Mr. Hunnewell to the American Board of Missions and was placed in the mission collection in Boston. It is a sheet four by six inches, having twelve lines, each line having five separate syllables of two letters.

This certainly was the first printing done at the Hawaiian Islands, probably the first on the shores of the North Pacific Ocean. A month later Mr. Bingham received a letter from Governor Kuakini (John Adams) of Hawaii, who had succeeded in mastering the contents of the first printed sheet. Epistolary correspondence was soon commenced in the Hawaiian language and opportunity was given for the birth of Hawaiian literature.

It was a herculean work that followed. From the statistics returned from January, 1822, to March, 1830, it is learned that 22 books, amounting to 387,000 copies and 10,287,000 pages, had been added to the literature of these Islands. This matter was printed in Honolulu, while 3,345,000 pages of Hawaiian reading matter and school books had been printed in the United States.

In 1834, on February 14, the first newspaper appeared in Hawaii. It was printed in Hawaii and published by the Lahainaluna Seminary, its name being Lama Hawaii (Hawaiian Light). The initial paper was followed by the Kuma Hawaii (Hawaiian Teacher) in the same year and from the same press. The mission, at this period was busily engaged in producing school books for the schools and reading books for the instruction of the people at large, for the whole nation, old and young, had gone to school and the trend of Hawaiian thought was directed in the channels of progress.

By far the larger part of the great mass of printed matter issued at Honolulu in the fifty years subsequent to the arrival of Christian teachers was in the form of religious works and school books. Later, works of a secular nature began to issue from the native press and become popular. The stories of Washington, Lincoln, Grant; of Victoria, Napoleon, Napier and others of the world's distinguished men and women have been read by the Hawaiian in his native tongue. The "Pioneer Boy," a story of Lincoln, was translated and published in book form for the Hawaiian readers and Robinson Crusoe has also found its readers in the Hawaiian Islands.

Publications in English were heralded by the production of the first newspaper in that language, the Sandwich Island Gazette, which was printed at Honolulu from 1836 to 1839. This was followed by the Mirror and Commercial Gazette, which existed for but a brief period. On June 6, 1840, the first number of the newspaper, "Polynesian," edited by James Jackson Jarvis, appeared. The paper lived a year and a half, when the editor departed Honolulu. In 1844 Mr. Jarvis returned and revived the Polynesian as the official organ of the Government, he continuing as editor until 1848, when he again left the Islands. He was succeeded by other editors and finally, in 1860, by Abram Fornander, the eminent historian of the Hawaiian Islands. In 1863 the office and press were leased by him and the paper was continued independently by him until finally discontinued in 1864, during all this time presenting a mass of remarkable historical data.

The Friend, which justly claims to be the oldest paper in the Pacific, was first issued in 1843 by Rev. S. C. Damon, and is a valued publication to this day, always having been a monthly magazine.

In July, 1856, the Pacific Commercial Advertiser appeared under the editorship of Henry M. Whitney. This paper, issued weekly, has been a most powerful factor in making the history of the newspaper prestige in Hawaii, as did also the Hawaiian Gazette which first appeared in 1868 as a weekly. The Advertiser continued without a break through the Kamehameha and Kala-

kaua regimes of rulership, through the overthrow of the monarchy in 1893 and then through the years of the Republic from 1893 to 1900 and today holds its place as a modern daily newspaper in every respect with Associated Press and other news received daily by wireless and cable from all parts of the world, with papers of metropolitan cities. In 1866, Editor Whitney rejected the request of Mark Twain to be a reporter on the ground that the paper couldn't afford a reporter and because Mark Twain appeared to be lazy. He had not yet acquired fame.

Its rival in the daily news field is the Honolulu Star-Bulletin, a combination of two former afternoon papers, now controlled by a group of men who stand for what is best in civic life.

The president of the Honolulu Advertiser is Lorrin Thurston, grandson of Rev. Asa Thurston, the first missionary to step on the shores of Hawaii. The president of The Star-Bulletin, F. C. Atherton, is of missionary descent, and both are strong, fearless men, each a fighter, in his own way, for the right and for civic betterment and virtue.

The making of many books on the history of the Hawaiian is very noticeable. Events taking place in Hawaii have been fraught with such intense interest to the outer world, almost from the very start, that the result has been that more books have been written about Hawaii than of any other group in the Pacific.

The transitional stage between the old unlettered state and that of a civilized community is passed and the Hawaiian stands forth now a notable representative of the influence of American methods of civilization. The literature of his native land, scant as it is, has been the medium of bringing him and his surroundings into the notice of a world much larger than his own; that world is revealed to him with all its advantages and the call is to press forward to the things that are before him.

The falling away of the native language, by reason of disuse and corruption, will be regretted perhaps to some extent, but the induction of this people into the great possibilities presented by the more universal English language tend to broaden and develop the Hawaiian mind.

Like the soul of John Brown, that "is still marching on," that little Ramage press, when it was purchased and sent aboard the missionary brig Thaddeus at Boston in 1819, to be sent to Honolulu, seemed possessed of a soul, and a destiny to pioneer the first printed words in remote, uncivilized lands. What became of this first missionary press, is often asked.

E. O. Hall, of the missionary forces in Hawaii, who was one of the early missionary printers, endorses the accuracy of the statement, which, however, has sometimes been questioned, that it was this press that he took to Oregon in 1839, the one that is now preserved in the state museum at Salem, Oregon.

"When I arrived in Honolulu in 1835, the press had been laid aside, and the office belonging to the A. B. C. F. M. (American Board Commissioners for Foreign Missions), had been supplied with several large and improved presses," said Mr. Hall in 1875. "It was probably brought out when the mission was established in 1820. When I visited Oregon, in 1839, I took it with me. I have always regarded it as the first printing press introduced into American Territory west of the Rocky Mountains, and as such, it richly deserves the careful preservation it is likely to receive from the now flourishing State of Oregon. As a relic of American civilization and Christianity, it is symbolical of the age in which we live, and quite as worthy of 'profound interest' as captured cannons or flaunting battle-flags."

It seemed that this little Ramage press was destined for great things, even as the Liberty Bell in Philadelphia has been sent around to different cities that it might serve as an inspiration for greater patriotism and devotion to the American Republic. In Oregon it was used to aid in a work of first printing for the Nez Perce and other Indian tribes, and first used at the Lapwai or Clearwater Station. It was there that Mr. Hall printed on this press, in the summer, autumn and winter of 1839, for Rev. Henry J. Spaulding, several small works in the Nez Perce language, and among these were a school book, a hymn book with prayers and translations of the New Testament.

The Whitman massacre of November 29, 1847, having driven the surviving missionaries from their fields of labor, the press

was left among the Indians, who, being friendly to Mr. Spaulding, preserved it and the type intact. Early in 1848 it was sent to the Salem valley. Charles Putnam, an immigrant printer, was employed by a minister to set the type and print the "American and Unionist" on the press. The first number was issued at Union City, February 5, 1846 The widow of Mr. Spaulding made a request that the press be preserved, if possible, by the state. It cannot be doubted but that this venerable relic will always be regarded in the same light as the sword of Washington, the Declaration of Independence, for its service was such that it created civilization out of Paganism in the mid-Pacific.

CHAPTER XIII

SWEET CHARM OF LEGENDS AND FOLKLORE

SUBTLE IMAGERY OF ISLANDERS

ONE of the real embracing charms of a visit to the Hawaiian Islands is the opportunity to come into intimate contact with a treasure house of legendary lore, for the Hawaiian race, before its association with the Anglo-Saxon, had no written history, having dependence upon mouth to mouth record of its beginning, its history, its military achievements, its traditions and its mythology. Like all aboriginal races the Hawaiians believed in gods of many kinds, and there became interwoven about these gods, and goddesses too, strange and fantastic tales, until there was developed a rare treasure-hoard of myths and folklore of unusual literary enchantment.

In speaking in his own language and in describing the beauties of nature, the Hawaiian gives poetic expression to his thoughts, clothing them in beautiful figurative language.

A visit to the Hawaiian Islands, these Isles of Perpetual Summer, brings the traveler into an atmosphere of hospitality and a subtropical wealth of beauty to be found nowhere else in the world.

To me the legends relating to the ancient Hawaiians are always a source of inspiration, replete with the sweetness of fairy tales of our childhood, the dignity of the Sagas of the Noresmen, the dulcet intoxication of the tales of Persia, and the sonorous, booming intonation of the Indian.

No one who reads about the Hawaiian Islands or visits them should feel that the subject is exhausted until some of these tales are read. Therefore, I have grouped a few of these I consider are typical of the imagery and poetic beauty of tales that have an exotic charm.

High Chief Hoapili Kaauwai and wife, High Chiefess Kiliwehi, uncle and aunt of Princess Elizabeth Kalanianaole. They accompanied Queen Emma on her memorable visit to London in the '60's. From daguerreotype collection of Princess Kalanianaole.

Princess Likelike, sister of Queen Liliuokalani and mother of beautiful Princess Kaiulani. "Ainahau," her Waikiki home, was a rendezvous for royal, citizen and naval society in Kalakaua's reign.

LEGEND OF KAHUILAOKALANI

"THE FLYING FIRE GOD"

KAHUILAOKALANI, the Lightning of Heaven, was a high chief from an unknown world. He was a god by birth from his father Kulukahikapo, which means the name of the night before the new moon, and his mother Paikalani, which means Upholding the Heavens. These gods came to the isle of Lanai from Kahiki, the East whence came the dawn of day.

At the time these gods arrived there lived two men upon Lanai, father and son. Kumumahanahana, or Warmth, the father, and Pakeaulani, or soft white tapa, the son, were sent away to Lanai by Olepau, which is the name of the tenth day of the moon, with the idea that the gods would consume them for some wrong they had committed. The rendezvous of these gods was at Lanai and only these two men lived upon the isle.

And while they were there in their loneliness, the thought came to them that they must cook some paha for food. Paha is the name of a plant, the leaf of which is used for food during a time of famine, also called kapala. And when the paha was cooked and seasoned ready to eat, their first thought was to offer a prayer to the gods before they partook of their meal. And these were the words of their prayer:

God, here is the food;
God above and below
The great God and small gods,
The God that came from Kahiki,
Enter and partake; make things grow and live;
We and our house welcome you,
From me, Pakeaulani, and
My father Kumumahanahana;
We were sent here to be destroyed by the Gods,
But fortunately by the mercy of the gods we live;
Dig, dig for the kapu (tabu) and the kapu be yours,
Dig, dig for freedom and the freedom be ours.

After they partook of their meal of paha, they lay down to sleep and the next day and the days following they prayed to the gods. And this made Kahuilaokalani, known also as Kalaipahoa, love them and he showed great liking for the two lonely ones.

And from that time on Pakeaulani's knowledge of his supernatural power became established. In the night called Ka-ne, being the seventeenth night of the moon by the ancient Hawaiian calendar, a prophet named Pa'ao arrived from Kahiki, the mysterious East upon the half shell of a cocoanut, cut lengthwise to be the shape of a canoe, and used for the drinking of awa, an intoxicating beverage obtained from the root of the awa, the only intoxicant known to the Hawaiians of old, but more of a narcotic. This draught was given the Hawaiian warriors after a battle to rest them and calm their nerves. With this tiny canoe Pa'ao commanded Pakeaulani to go forth and bring the water of Pilimoe, now called the Flying Water of Moaula at Halawa, upon the isle of Molokai. These falls are noted for their magnificent beauty, which always attract the eyes of strangers. Its mountain background is rich in a superb garb of deep green and purple. One almost covets the beauty of green ferns fringing the edge of the water at Moaula.

Pakeaulani went to fetch the water and also the all black pig of Kalae, Puaahiwa o Kalae, as commanded by the prophet Pa'ao.

"And this duty performed," said Pa'ao, "will show you the road that will enlighten you to the supernatural power and beauty of God."

From that time on Pakeaulani was in command of much supernatural power which enabled him to perform many strange things, and to prepare well for the difficult journey that he was commanded to take, for Pa'ao's instruction was of great help. The command of Palao, the prophet, was: "Go thou to Molokai and get the water of Pilimoe, pour it in a container made of the leaf of the Piialii, the lavendar taro, and also bring the Hiwa, the all-black pig of Kalae. Bring thou them and place them be-

fore me and I will show you the way that will give you the knowledge, and unto your children and their children forever."

This journey was a very long one and he sailed upon a great double canoe that had ten bowsprits and it is written in this narrative that Pakeaulani was the discoverer of the god's hidden water of Pilimoe, now known as the beautiful falls of Moaula at Halawa, Molokai. And on this voyage of Pakeaulani in search of the water, much suffering and fatigue were endured, for he was deprived of much-wanted water while he was upon this ocean highway.

Finally he arrived at Molokai and sought the beautiful falls and is said to have been the first man to have discovered the secret waters. Having no cup he picked a leaf of the taro and formed it into a cup and dipped it into the waters of Pilimoe. This part of his mission fulfilled, he looked for the all-black pig of Kalae. He discovered it and wrapped it in soft Pili grass, called Pilimakaukai, which was used to weave capes as a protection while traveling in canoes.

Then, with his taro cup filled with the secret water of Pilimoe, and the all-black pig of Kalae he started homeward for Lanai in his canoe, and one could see that Pakeaulani was already using his supernatural power in the speed with which his canoe sped over the waves. But all this time the little pig was squealing for his feet were aching. Its legs had been tied with Lai Kukanawao, a curly leaf, and it struggled for freedom. In the struggles it spilt the water from the taro leaf, and Pakeaulani discovered this loss upon reaching Lanai. So he turned his canoe back toward Molokai again according to the old saying, "Off to Molokai on the ocean road." But these journeys were very hard. Each time he returned from Molokai the pig, still struggling and squealing and attempting to gain its freedom overturned the cup of water and each time Pakeaulani went back to the falls for more.

After that he concluded to bring the water in his mouth, and with this idea in mind, he turned his canoe once more towards Molokai, and again visited the falls of Moaula, carrying also

the Hiwa pig in his arms. He then proceeded to fill his mouth with water and then started for Lanai. Just as he had landed successfully upon the beach of Lanai, the pig gave a terrific kick and went over the canoe into a pool of salt water. Pakeaulani leaped into the water after the pig to save it as it was floating on the water with its legs still tied, and in this effort he forgot about the sacred water in his mouth and swallowed it, and not until he had saved the pig did he think of the water. He sat down and wept for he had been in a temper with the pig and by mistake had swallowed the long-sought-for water that Pa'ao the prophet had commanded him to fetch.

Anxiously, he walked home to consult with his father, Kumumahanahana, whom he had not seen for many a day and night. On the night of Kupau, being the tenth night of the moon, he arrived at his home at Kahalapalaoa, and discovered that his father had been weeping morn and night over the long absence of his beloved son. The meeting of father and son was affectionate, and it took hours before their tears were held that they might talk.

"How is your journey?" asked the father of Pakeaulani. The son replied, "I have not fulfilled the command. I have returned with only the pig of Hiwa, but the water I have not brought."

The next night they had Apukuai Lauanae, or prayer, calling all the gods to come nearer to them to listen and to grant their supplication. They entreated the gods to aid them. The gods answered their prayer, and Pakeaulani prepared for his next journey back to the isle of Molokai.

The prophet again commanded Pakeaulani. "Go thou to Molokai, together with the puaa Hiwa (all-black pig). You must land upon Molokai between Kaunakakai and Kamalo. There you will see a small hill named Lehelehenui, or Big Lip, well known to the Molokaians by that name. From this place you are to watch the procession of gods as they pass, and watch for the right moment, and then would come to him the supernatural power.

On the night of Akua, gods' night, being the fourteenth night of the moon, Pakeaulani wrapped the little pig with the pilima-

kaukai grass, and together they laid down and slept on the wayside of the road at the foot of the hill called Lehelehenui, waiting with his calabash (ipupalu hookala kupua kau), filled with a relish of fish and awa root as an offering to the god Kalaipahoa. He had rested but a moment when suddenly there appeared a great giant, of immense height and size, with a war club in his hand. He had a very fierce appearance and a terrifying expression; "one that would cause the timid, brackish-water drinking people of Napili to flee for their lives," according to an old Hawaiian saying about cowards.

But as frightful as Kalai-pahoa made himself to appear, there was not a quiver or sign of fear shown or felt by Pakeaulani. He was equal to the giant in strength and will power.

Quietly and patiently, without a sound or motion, he watched the long procession of gods as they formed and started to march. It was a majestic sight and all seemed in good spirits. It took the greater part of the night before all could pass the place where Pakeaulani and the little black pig were resting. It was dawn when it ended. The morning star gave brightness and light to the traveling gods. Pakeaulani raised himself from his sleeping position, and discarded his pilimakauakaihu cloak. He placed the pig before him and took off the pili grass that covered it. Then he gave the pig a good squeezing so that it began to squeal from pain.

Kalai-pahoa and the prophet, who were walking by, heard it squeal. Kalai-pahoa said to the prophet: "I hear a pig crying at this early dawn." "Yes, the pig has much to do," replied the prophet. At this time the procession was a good distance apart from Pakeaulani, so he stood up, and with all his might and strength gave the pig another hard squeeze, so that the pig of Hiwa squealed even louder than before.

At that moment the procession of the gods had marched to the top of Maunaloa, on Molokai, and there stood in a circle, and at the center stood Kauilaokalani, called by the people Kalaipahoa. Then Pakeaulani, with his new power, transformed all the gods into a great forest of trees. On that day the people of Molokai were more than surprised when they

saw this forest of trees growing upon the summit of the mount. The people took their stone adzes and began to hew the trees down. When they came to Kalai-pahoa in the center they found that the sap was red like human blood. Every person that the sap touched was killed or died immediately, for this sap was a deadly poison, and it was because of this that Kauilaokalani was called Kalai-pahoa, meaning hewn with a stone adze.

Most of the population of Molokai was destroyed by the sap from this deadly tree. The chiefs and high priests treasured the wood of the tree because of its supernatural powers. It was also beneficial as a medicine when properly used and given by the kahunas, or doctors.

After that episode Pakeaulani was in full possession of supernatural power, and on the night of Maule (faint), that is, the twenty-ninth night of the moon, the Prophet Pa'ao returned to the Island of Hawaii to build for himself a heiau, (altar), at Kohala, at Upolu, adjoining the village of Honoipu, and this heiau was called Mookini, and is still standing today.

Kamehameha the Great valued the god Kalai-pahoa, and it is said that through this god he gained much strength and power in bringing the group of islands together, called "mokupuni o Hawaii nei."

From this tree of Kalai-pahoa an idol was hewn and worshipped, and it is said in the traditions of the Hawaiians that the influence of this idol has built up kingdoms and has overthrown them. For the kahunas the idol was the means of their livelihood. He could scrape the poisonous wood, and by taking the powder thus scraped and mixing it with cocoanut and awa, placing it in a half cocoanut shell cup, the kahuna could, with his supernatural power, send it wherever he wished to destroy or to protect.

Sometimes it took the form of a ball of fire and lighted the way as it sped through space. Therefore, it was also called Akua ahi lele, or "The Flying Fire God." It was also used by the kahunas as an immediate heart poison, placed in food or drink to carry out a heinous design. It is said to be absolutely tasteless, the victim never suspecting its presence.

The sacred Water of Moaula, and the little all-black pig? Oh, Pakeaulani, with his supernatural power, finally brought them both safely to Lanai.

LEGEND OF KAHALAOPUNA

BEAUTIFUL TABU MAIDEN OF MANOA

THE superstitious dread of the elements in the native Hawaiian mind has from olden times to now, created a myriad of legendary lore-talk, and to them, the rain, the wind, the beautiful rainbow, the grumblings of mother earth, which are attributed to the fiery goddess Pele, have strange and mystic meanings and warnings.

Thus their imaginative minds associated the wind, the rain and the rainbow, which are always to be seen upon the summits of the mountains overhanging Manoa valley, with strange peoples, princes and princesses, and tales of tragedy and love.

The legend of the beautiful Princess Kahalaopuna, the "tabued" maiden whose beauty and love were reserved for a prince of the plains in the valley below, who wanted and waited through the long years for the day upon which he could claim her as his own, is symbolic of the elements which never cease clinging and swirling about the summits of the rich verdure-clothed mountains.

Many ages ago there lived in this valley a maiden named Kahalaopuna, who was the most beautiful creature upon the islands, and she was named after the fragrant jandanus flower, the hala, which grows so luxuriantly in Puna, Hawaii, and is the most noted in the group, therefore her name, "Ka-hala-o-puna." When but a babe the high priest came to the hut in which dwelt father, mother and babe, and "tabued" the maiden, thus prescribing the limits of her daily life to the hut and to the woods close about, no eyes, but those of her parents, the priests and the servants should gaze upon her; whoever dared to look upon her without

authority of the priests, was immediately put to death. A prince of Koolau valley was chosen as her future husband; he was to be a mighty chief over his people. For years he loved the maiden from afar, sending to her down the path of Aihualama into Manoa over the summits from Koolau to her every morning, as the sunshine crept into her leafy hut, tokens of his love and affection, fish, poi, fruits, beautiful "leis" for the neck, made of strung flowers, and tapa, or clothing, and each day when the servants returned from their mission of love, they would report to him of her unrivalled beauty.

Whenever she came forth from her hut, the rainbow would arch itself over her head as a halo, following her from place to place as she went to gather flowers for her leis; thus her lover prince could watch from afar off, and picture her loveliness as she wandered about the valley.

But there were two old ugly men who lived in this valley, brothers, who were envious of the prince's good fortune, and jealously watched the retinues of servants, as each day they toiled up the mountain slopes to lay at her feet the prince's love tokens. They were two Makoles. Finally, one day, knowing that the prince was dwelling at Waikiki on the seashore, so that he could be nearer his maiden love and watch her rainbow guardian the better, they conspired to make the prince jealous. So they scratched their necks and adorned themselves with lehua leis, and with great merriment went down the valley to Waikiki, where the prince was watching the sea sports, for it was the day of the festival of the surf-racing and canoeing, for it was a great thing for all to ride upon the noted surf called "Ka-lehua-wehe" surf, the two budding surfs and the third which opens out its sprays like the lehua blossom itself. They had never seen the maiden, for the "tabu" prevented them from approaching her hut, but that made their errand the easier. The people saw them, and said, "Why, you ugly Makoles, where did you get those love tokens?" and they said, "The beautiful maiden Kahalaopuna gave them to us," and "Who scratched your necks?" and they replied, "Why, Kahalaopuna did that."

The prince, hearing their replies, started up, his blood flushed

with anger that the princess should have deceived him thus. He said he would go and kill her, as she had violated the "tabu." He sprang away with fleet foot from the crowd of awe-stricken natives, crossed taro fields, through thickets, up and down hill, until he reached a grove, where he quickly cut a long hala stalk, from which hung pendant a knob of small nuts, bunched and hard. With his hala he intended to slay the girl for her supposed infidelity. He hurried up the valley and soon reached her hut, being guided all the way by the arching rainbow.

She had just returned from the bath, her hair hanging about her shoulders and covering her like a mantle. Her tresses garlanded with delicate yellow ilima leis. He walked up to her saying "Aloha," and asked if she would go to the bath. The instant she saw him she knew it was her princely lover by his high-born manner and splendid carriage. She, however, asked him if he would not partake of food, as is customary among the natives. "Will not my lord partake of food before he bathes?" she inquired, sweetly. He rudely refused her offer of food, and said "Follow me," and with wonder depicted upon her face, and her eyes filled with tears, she followed him into the mountain. They came to a large rock, and turning suddenly upon her, he struck her with the knobbed hala. He hastily buried her and started down the mountain; but as soon as he went away, one of her guardian gods, in the shape of an owl, flew down, and with claws and wings, opened the grave, and brought the maiden to life. Seeing the prince slowly wending his way down the valley, she followed and called him, and then sat upon a rock. He looked back as he heard her chanting, thus:

"O, my sweetheart of the uplands of Kahoiwai
Amid the thickets of the wildwood,
The wildwood laden with fragrance.
O, my sweetheart with the savage mood of the shark;
Like unto a shark is thy love and jealousy for others
To return and destroy me.
I have done no wrong, my sweetheart, my sweetheart
With the breath of the wiliwili blossom,
For when it is in bloom the sharks do bite
My sweetheart, oh my sweetheart."

The prince retraced his steps to the rock and again he struck her and apparently killed her, burying her once more. Again the owl flew down and opened up her grave once more, bringing her to life. Six times did the prince strike her and bury her, and six times did the little owl rescue her, until with claws and wings worn out, and with his strength all departed, the little owl was unable to rescue her. Then he flew away to an eminence overhanging the valley, and moaned and hooted for the loss of the maiden, and to this day the simple natives believe the owls which congregate there every night, come there for the purpose of moaning over the death of the princess, and the open graves which were caused by the owl rescuing the girl from the grave, are said to be the reason for so many ravines converging into the valley. When the father of the maiden heard of her tragic end, he became enraged, and tore his clothing and his hair, and so violent did he become, so full of wrath and curses, that he was transformed into the wind, called Ka-hau-kani (the noisy cold), which howls and swirls down the valley. The mother became grief-stricken and wept without ceasing for her departed child, until she was turned into the rain, called the Kaua-kua-hine (the gray rain), almost a constant downpour even to this day. For their sins, the two ugly Makoles were changed into two barren knolls, the only unsightly hills in the valley. The princess' spirit is said to be hovering about the hills whenever the rainbow appears high above the summits and peaks of the wind and rain-swept mountains.

And so this beautiful valley became known as the Valley of Sunshine and Tears.

LEGEND OF "PU-AHUULA"

KIHANUILULUMOKU, EEL GODDESS OF POOL OF THE FEATHER CAPES

MANOA VALLEY, the deep, recessed, verdant, rainbow valley beyond Honolulu, where Queen Kaahumanu ended her days in peace at Kapuka-o-maomao (the green gateway to the valley) and where once Hawaiians dwelt by thousands, is the motive for many of the most beautiful legends of the Hawaiians. One of the prettiest from this treasure-house of myths and legends, tells of "Pu-Ahuula (cluster of feather cape), the home of the beautiful eel queen of Manoa.

Ages and ages ago there lived in this lovely valley a beautiful mermaid queen. Her name was Kihanuilulumoku-wahine, and her home was a wonderful, sparkling spring. She is known also as the "King-maker."

This queen was more than a mermaid and more than a queen. She was a companion of the gods and her home, the spring, had been created by them. She had the powers, also, of a goddess, and could change her form whenever she so willed.

Sometimes while she was at the spring she appeared as a silvery eel. When she wished to hold her royal court, or disclose her royal lineage, she appeared in the form of a huge lizard, the Queen *Moo,* whose body was covered with the yellow feathers of the royal *mamo bird.* And then again she was the beautiful *ehu* (auburn) woman with a brilliant complexion that reminded one of the magenta-hued *ohia,* or mountain-apple blossoms. She was a queen who blossomed like a flower. At these times her *ehu,* or sunburnt brown hair was wonderfully beautiful and wavy. She was so gloriously fair that she caused the *lehua* blossoms to burst forth in bloom, and the *hinano; maile* and ginger perfume to permeate the air, and the birds to sing most sweetly. The brilliant sun threw out such gorgeous rays that human beings were overcome by the beauty of the princess and became speechless with admiration.

She had a beautiful palace for her home. This was the spring that nestled at the foot of the crags and was shaded by hau trees. And this spring. It was called "Pu-Ahuula" because gorgeous royal feather capes covered its sides and the bottom. Think of a spring whose sparkling waters reflected the brilliant reds and yellows of the royal feather capes! It was surely a home for a queen. The water of the spring was called Huelani (the water bottle that held the queen).

But she was content with a life of idleness spent in playful sport. She had a garden farther up the valley at the foot of the mountains in one of the ravines called Waaloa, or Long Canoe, because of its shape, resembling a native outrigger canoe upon the ocean. A few nights before full moon she always realized her duty to her people. It was the time to plant, if such planting was to receive the favor of the gods. At these times with her retinue of mermaids and little menehunes (gnomes), and strange, obedient little elves, she would visit the gardens. While there they would plant taro, sweet potatoes, bananas, hoio, bamboos, ki plants, hala, gingers, lehuas and numerous other plants and trees. This was an important ceremony and was accompanied by chants or prayers to the gods. Then she would order her gardeners to irrigate the plants while she and her maidens besported themselves in the pool.

This is how she happily spent her hours near the waterfalls of na-niu-a-po ("the waterfall of the cocoanut trees of night"), with the god of the Bubbling Springs and her mermaids at the garden of the Long Canoe for Food. There she rested before returning to "Pu-Ahuula, her palace in the spring at the foot of the knoll called "Pua ka Lehua."

Hina, the Mother of Mist, her grandmother; and Kane, the God of Waters, heard her prayers and caused everything to grow abundantly.

The spirit of the Goddess of the Glittering Capes has not left this beautiful valley. She still touches the plants with her magic hands and beams upon them with her glorious eyes. That is why, even today, the flowers are all so beautiful and fragrant in Manoa, the Valley of Rainbows.

The lehua of Pu-Ahuula is in blossom;
The tabu queen of the verdant hills
And the bubbling springs,
Thou art like the rays of the sun
That shines on the water:
Beautiful, most beautiful, art thou,
Mermaid Queen (kiha moi wahine)
The Mother of Kings.

And here is the prayer that was chanted that the gods would favor the land and cause Nature to make plants and food-bearing things grow abundantly. It is said that the people of the valley could hear the retinue of Kiha singing as the chant was wafted on the soft winds that blew across the mountains, and the people, listening, would say, "Kiha is planting in her garden.

THE PLANTING PRAYER

O Moon of the night of Hua
That brings fruit and food to the plants,
For God and man!
Here is the kalo plant
The life of the land,
I give to the earth, Honua;

Here is the sweet potato branch
I plant for thee and me;

Here is the shoot of sugar-cane,
So sweet to taste and eat,
The emblem of desire's success;
I place it in the earth, Mother Earth—
O Moon of the night of Hua,
Let it grow and bear for me and mine.

Keep the plants green and alive
Until Mahealani, the Full Moon, comes;
For when Mahealani is here
Kulu, the Moon of Moisture will follow
And the plants will show a bud;
Then comes Kalaukulua, thy companion,
To the plants they will bring two shoots,
And help thee, Hua, to bear the fruit.

So Kane, God of Water,
And Hina, Mother of Mists,
Send your Aloha down to us in moonlit mists,
Let it sweep along the hillside,
Keep the new growth a-growing
That your people from the night will live.

Then there was the fervent prayer of the priest of Kiha that the abundant food that came from Kiha's planting be sanctified. And here is the way they chanted:

The prayer of the priest is before
The sound that startles the earth
And the flash of light above, and the flash of light below to the
Foster Child of the season (Hanaiaka-malama).
To the working hand; to the active one; to the
Silver sword on the mountain.
To mischievous Kanaloa, the God that has flown to Heaven;
To the cold regions and the descendents of Kane.
To the women who prune the plants
Whose names are "Pruning the Top," "Pruning Before One"
And "Pruning Everywhere."
The name of this court is "Slow and Awkward."
And the name of the prayer is "Passing Time."
It strikes you and it strikes me,
And rumbles along with the moment.
With tears of love
Uli watches the prayers of the inattentive one
Who hopes for a brighter day.
A question—
Who is the divine presence of this higher altitude?
The dark reflection of the heavens,
The reflection of that some one,
That reflection of coppery red.
Of Ku of the great clouds,
Of Ku of the long clouds,
Of Ku of the short clouds,
Of Ku of the ogling winking red clouds of the heavens.
God-man of the mountains, companion of the forest trees,
Who pours down rain and causes the waters to flow
That belong to thy chiefly companions,
And makes the verdant hills to grow.
O thou noise of the sprinkling waters,
O Ku that breaketh slumber.

Of the Fire of Search, Discovery, Oblivion,
And if thou findest a fault, one must pay;
But love will seek and receive what it sought for.
Here is the water—it is the voice.
O Lono of the night—
O Lono of the day—
O Lono of the meeting of the ways—
Do not be provoked with me, O Lono,
O Lono of the roving eyes that fly;
Thou fliest to the dark blue sea,
Thou fliest to the white foaming sea,
To the dark sands, and the black sands,
And become like the moon to the whispering sands.
To sight, to search, to comfort,
To melt, to tremble, to swell.
And to the spreading one that sleeps on the red sands—[death]—
To the red one with open claws and sharp teeth,
To the child of that one far off, who clings on the cliffs.
To the gust of wind at night,
To the tears that flow.
To the mouth that speaks like chieftains in numbers,
To the forgiving heart,
To the place where words are kept,
To forwardness and sharp thrusts,
To the child of the circle,
To the women of the bowl of speech—
O child of the great life
Here is the food:
O Ku, O Lono, O Kane, [trinity]
O Lono of the dark clouds,
Here is the food.

Even to this day the natives never go unattended to the spring and ravine of Waaloa for fear that in going alone they may happen to reach the cool waters when Kiha is there and engaged in her ceremonies, and for the fear that the goddess may resent the intrusion and thrust the interloper down the steep path. The natives believe that in the descent they will be seriously injured.

Thus does the superstition of the past prevail in this day, but it is a superstition based upon a firm belief in fairies and elves and gnomes and also gods and goddesses that roam the isles by moonlight and the nights that are dark as cavern depths.

CHAPTER XIV

TRAGEDY MARKED DISCOVERY OF HONOLULU HARBOR

SERENE and beautiful, particularly in early morning when the sun peeps over picturesque Diamond Head and tints the clouds with rose hues, and at eventide, when the sun, a glorious molten ball is sinking below the horizon amid a fiery glory reflected gorgeously in the sky, the harbor of Honolulu lives up to the expressive soubriquet given this haven for ships by Dr. Sereno Bishop, scientist-missionary of Hawaii—"The Paradise of the Pacific."

Tragedy marked the discovery, in 1794, that there was a channel for ships and a harbor within the reefs at Honolulu, a few miles distant from the bay of Waikiki, where, up to that time all ships had been brought to anchor. Waikiki was the favored residence of the king and chiefs. Honolulu was a mere straggling village, unimportant even to the chiefs up to that time.

In November, 1794, the harbor of Honolulu, known to early Hawaiians as Ke Awa o Kou (the harbor of Kou) was discovered by Captain Brown of the British ship Butterworth, and called by him Fair Haven. It was first entered by the schooner Jackall, her tender, followed shortly after by the Prince Le Boo and Lady Washington. This was subsequent to Vancouver's last visit to the Islands, and some six months prior to Kamehameha's conquest of Oahu by the overthrow of Kalanikupule and his brave co-defenders in the celebrated battle of Nuuanu in 1795.

Although Captain Brown, together with another captain and the greater part of the crews of the Jackall and Le Boo were massacred, his discovery remained and the location soon appeared upon the sailing charts of every British master who left an English port for the Pacific.

In the far recesses of beautiful Manoa Valley, which Hawaiians have peopled with gods and goddesses, is this pool of "Waiakekua"—"Water of the God"—who was Kanaloa, its creator.

Hina, Goddess of Mist, who dwelt in the isles of Hawaii. Mrs. Mary Padigan, one of the few survivors of the art of chanting ancient Hawaiian meles, in her role as Goddess Hina in the Legend of Pu-Ahuula.

Captain Broughton of the British discovery ship, Providence, is accredited with making the first survey of this port on his first visit to the then Sandwich Islands, in 1796. He was followed in similar work by Captain Kotzebue of the Russian Frigate Rurick, and again by Lieut. Malden of H. B. M. S. Blonde, in 1825. Other national visitors have, from time to time, verified or corrected the records of these pioneers, and since the establishment of the survey department of the Hawaiian government various surveys have been made defining the harbor and channel and locating the bar.

After annexation, in 1898, the United States government undertook the widening and deepening of the channel and similarly the harbor itself until today it is one of the most advantageously arranged harbors in the world, deep enough to provide for the largest merchant steamers or ships of war in the Pacific. Millions of dollars have been spent by the territorial government in constructing modern wharves and slips and private companies have installed dry docks and patent coal handling plants and fuel oil pipe lines.

To Captain Brown belongs the discovery of Honolulu harbor, just as the right of discovery of the Hawaiian Islands went to his distinguished predecessor, Captain James Cook, Royal Navy. Also, like Cook, he forfeited his life in the development of his discovery.

Waikiki bay possessed the only location for the anchorage of vessels and for securing supplies of water and provisions, for the anchor holds were certain and there was a sand beach where small boats from the ships could land. After 1794, however, Waikiki was largely supplanted by Honolulu for harbor purposes.

Waikiki Bay, long a favorite with the Hawaiian chiefs of the ancient regimes as a place of residence where their war canoes were lined along the sandy beach, where surfing sports engaged their attention on gala days and where the early traders and men-of-war dropped anchor, lost its prestige the moment Honolulu harbor was discovered, but what it lost as a trading port it gained as a recreation place, and Waikiki today stands preeminent among bathing resorts of the world.

Sir George Simpson, governor-in-chief of the Hudson Bay Company's territories, which included the Hawaiian Islands, who visited Honolulu officially in 1841, referring to Brown in his book, "An Overland Journey Around the World," said that he met death without having, like his predecessor, Captain Cook, done anything to provoke it, being murdered for the sake of booty, by the savage tenants of the very spot which he said was fitted to be not only the metropolis of Polynesia, but also the emporium of the Pacific.

Brown's foresight and his farsight were not wrong. Honolulu today stands as the "Crossroads of the Pacific," the metropolis of the great ocean, the greatest military and naval outpost of the United States, of which it is now a part, and the most important shipping port between the American and Asian continents.

Honolulu is prepared today to stand the test of Captain Brown's hopes with its series of modern piers and slips; its big wharf sheds; its coaling and oil fueling plants; its drydocks; its floating coal conveyors; its iron works and repair equipment adjacent to the shores; its great nests of fuel oil tanks; its quarantine pier and quarantine island strategically located on the outer side of the harbor to combat the introduction of disease from foreign lands; its deep and ever increasing harbor area; its lighthouse; its fortifications; its army and navy wharves and great storehouses located nearby; its sugar-handling appliances where nearly 400,000 tons of sugar from the fertile fields of Oahu and other islands are loaded annually into the holds of steamers.

Millions and millions of dollars have been expended in developing Honolulu channel and harbor to meet demands of changes in marine architecture. With light depth in the days when forests of sailing ship masts almost clogged the harbor it has been deepened and widened to permit the greatest draught vessels in the Pacific, whether merchant marine or naval, to enter and dock.

Honolulu's harbor, landlocked on the leeward side of the

island with mountain ranges, and with little or no tide movement, is the safest in the world.

Looked at askance by foreign shipping companies as an unlikely port of call for years, it is now recommended from every British steamship office in the world as a port where coal, fuel oil, water, supplies and repairs may be had and quick dispatch obtained.

Sir George Simpson's account of his approach to Honolulu harbor throws a light on the methods of bringing vessels into the harbor in a day when steam tugs were unknown and when towing power was principally in the rippling muscles of Hawaiians who literally towed the vessels up the channel by wading along the coral shores.

"On coming in sight of Honolulu," says Sir George, "we had made signals for a pilot by hoisting our colors and very shortly two came off to us, Reynolds, an American, boarding the Joseph Peabody, and 'Old Adams,' an English tar who has lived on the island these 30 or 40 years, and appears to have been appointed to his post by a British man-of-war, taking the Cowlitz in his charge. 'Old Adams,' who knows his work well, is very tenacious of his official dignity; and we are told that when he was last autumn piloting the Vincennes, he flared up at some interference or other on the part of Commodore Wilkes, called his boat alongside and left the vessel, and her commander's superior judgment to boot, in the lurch.

"The harbor, which is capable of containing about 40 vessels, appears to owe its existence to the peculiar habits of the lithophyte. The coral reefs, such as generally gird the Polynesian islands, though they are less continuous in this group than elsewhere, form a natural breakwater, while a gap in the work of the submarine architects is wide enough for the passage of ships without being so wide as materially to diminish the amount and value of shelter. Generally, though, as Sir Edward Belcher has shown, not universally, such openings are to be found only on the leeward sides of the islands, while their precise position on the same is said to be commonly, if not exclusively, opposite to the mouths of streams, the temperature of the fresh water being

supposed to be too low for the taste and health of the little builders.

"With both these conditions the harbor of Honolulu literally complies. To say nothing of its being on the southerly coast of the island, it receives a brook that has just escaped from the almost frigid atmosphere of the mountains, formed, as it is, from the numberless cascades which rush down the sides of the valley of Nuuanu, or Great Cold, in the very rear of the town. Whether or not the proximity of cold water satisfactorily explains the phenomenon in question, the antipathy of the insect to that element seems to be a matter of fact beyond denial or doubt. It is almost entirely within 30 degrees of latitude, on either side of the equator, within the range, in fact, of the trade-winds, that the labors of the lithophyte abound; while, even within such assigned limits, they are far more widely spread in the Asiatic section of the ocean, on which the current flows from the south, than on its American section, on which the current comes down from the Arctic seas.

"As the entrance to the basin is too intricate to be attempted with anything but a fair wind, we were reluctantly obliged to wait for the sea breeze, which generally blows in the morning from a little before sunrise to about 9 o'clock, and we accordingly anchored for the night in the outer roads.

"We had just anchored in front of a large and flourishing town into which the enterprise of the English race had attracted upwards of 8000 comparatively civilized natives, and, on the self same day, the 11th of February, but in the year 1779, did Cook return to Kealakekua Bay, Hawaii, after what appeared to be his final departure, to seal, ere a week should have elapsed, his discovery with his blood.

"On the morning of the 12th we were all bestirring betimes. While the vessel was preparing to enter the harbor before a fair wind, we took a more careful look at the town, observing in particular à fort well provided, to all appearance, with guns, and admirably situated for commanding the narrow and intricate passage; and, in the event of hostilities, we could not help thinking that even the most formidable visitor would be wise, while

on the safe side of the reef, to begin by smashing so ugly a customer into silence. But the harbor is said to have worse enemies to dread than shot and shells. In consequence of the gradual rising of the Islands, to which I have already alluded, the opening of the reef is supposed to be diminishing in depth, while the Nuuanu brook is neutralizing its depth by washing down mountain mud."

Then came the unique privilege of being towed into the harbor by natives. "On entering the channel," he continues, "whose breadth did not exceed twice the length of the Cowlitz, we could almost have touched with an oar a crowd of natives, who were elbowing each other on the reef up to their middles in water, all the while jabbering and shouting and bellowing in their outlandish language, which, by reason of the numerical superiority of its vowels, and the softness and indistinctness of the consonants, resembled rather a continuous howl than an articulate language. On our handing out a hawser to these fellows, who, if sufficiently numerous, could, I verily believe, tow a vessel swimming, we were speedily hauled close to the wharf; and, after mooring our ship and saluting the town, we prepared to go ashore."

Strange to say, however, that although Honolulu was the town, shipping men referred to the harbor as "Brown's Harbor."

Sir George had a vision of a Panama Canal and a great increase in maritime commerce and growing importance of Honolulu as a port of call for the ships of all nations plying upon the Pacific.

"When the ports of Japan are opened," he said, "and the two oceans are connected by means of a navigable canal, so as to place the group in the direct route between Europe and the United States on one hand, and the whole Eastern Asia on the other, then will the trade in question expand in amount and variety, till it has rendered Oahu the emporium of at least the Pacific Ocean, for the products, natural and artificial, of every corner of the globe.

"Then will Honolulu be one of the ports of the world, one of those exchanges to which nature herself grants in perpetuity a more than royal charter.

"If these anticipations—and even now they are not dreams—be ever realized, the internal resources of the Islands will find the readiest and amplest development in the increase of domestic consumption, and the demands of foreign commerce. The Sandwich Islands will become the West Indies of all the less favored climes from California to Japan.

"The commerce of this ocean will be ruled and conducted by England, aided and rivaled only by her own republican offspring of America; and the merchants of these two nations, the most enterprising merchants of the most powerful nations that the world has ever seen, must decide the destinies of this sea of seas."

In three years, 1836 to 1839, Honolulu was visited by 369 vessels, and for years afterwards, until the Civil War, the harbor frequently resembled a forest, while scores of ships were anchored here at one time. In those days ships remained here weeks at a time. Today steamers arrive with cargoes ranging from 3000 to 12,000 tons. They are discharged in from one to three and four days and are gone, after taking away thousands of tons of sugar, pineapples and bananas. Honolulu has few vessels at anchor in its harbor for long except when repairs are under way, but it is busier even than in the days when flotillas of sailing ships made port. Today sailing ships are so few in the harbor as to be almost curiosities. The full-rigged ship is already a curiosity. The schooner holds a small place, but only as a lumber carrier.

Warships continued to anchor in Waikiki Bay until the 50's, when it was found possible to bring them into Honolulu harbor.

There are meager accounts of the dawning of Hawaii's maritime period, for newspapers were not published in Honolulu until 1836. In the early days all vessels belonged to the king and the principal chiefs, and such was their ambition and anxiety to possess foreign vessels, said Prof. W. D. Alexander, the historian, once, that fabulous prices, in several instances, were paid by them for vessels suited for inter-island traffic. Until the Bill of Rights was granted by Kamehameha III, in 1840, His Majesty's common subjects dare not presume to own anything so coveted by their superiors.

The first vessel for inter-island service, with Honolulu harbor

as its home base later on, was for the king's use, which in the first instance was decidedly warlike, since the Beretane, the first vessel built at these islands (on Hawaii in 1793), through the aid of Vancouver's mechanics, shortly after launching, was employed in the naval combat with Kahekili's war canoes off Kohala coast. Other vessels were doubtless built owing to the war success of the Beretane. There were brigs and other small sailing craft in inter-island service for years, but many were lost on the reefs through incompetency and drunkenness of the native commanders and crews, as well as by white masters.

The original of steam coasting service in the Hawaiian Islands, with Honolulu as the base, is credited to the steamer Constitution, which arrived here January 24, 1852, from San Francisco, and was the first of a steamship line to run between two island ports under a five year contract for a monopoly conceded by the government to one Howard. But the steamer proved too unwieldly for inter-island trade, being a 600-ton propeller. After making one trip to Lahaina and back, she returned to San Francisco.

On November 12, 1853, the side-wheel steamer S. B. Wheeler, Ellis, commander, arrived from San Francisco to enter the island trade under the auspices of the Hawaiian Steam Navigation Co., of San Francisco. On entering upon the local service her name was changed to the Akamai, and with the exception of an occasional trip to Kauai confined her services to Maui. She, however, was too small and too old and after a year's buffetting with fate, made her memorable last trip on September 25, 1854. She took 450 passengers, 19 horses, several princes and her guards were almost awash. She was struck by a storm and nearly foundered but was finally gotten to Lahaina. She was condemned and broken up there.

The legislature of 1854 confirmed the charter of the Hawaiian Steam Navigation Co., but it failed to keep its contract. In 1858 another group took the old company and the Kilauea was constructed at Boston of 414 tons burden, arriving here June 28, 1860, after a long passage of 175 days. She was called "our own vessel." The service commenced July 18, 1860, by a trip to Kauai. The Kilauea was often laid up for repairs. She was

sent, in 1871, to Ocean Island, where she brought off the officers and crew of the U. S. S. Saginaw, which had been wrecked. For eighteen years the Kilauea did splendid service. She was sold and resold and auctioned off, ran on reefs, was brought off, repaired and put on other island runs. She was owned by the government and private concerns. She came to a peaceful end in Honolulu harbor.

With the passage of the Reciprocity Treaty in 1876, a new era in the steam coasting service of the Hawaiian Islands dawned, for the treaty gave impetus to the agricultural value of the Islands. Prior to that time trade had languished. To the energy and enterprise of the late S. G. Wilder is due not a little of the credit for the rapid advancement made in this direction and the growth of the Wilder Steamship Co., from his assumption of the steamer Likelike. Then came the steamers Kilauea, Hou, Mokolii, Lehua, and the Kinau built in 1883 and still running.

Closely allied in energy and enterprise and in harmonious rivalry was the Inter-Island Steam Navigation Co., whose head and front was T. R. Foster. They had many vessels, adding as occasion demanded, including the James Makee, C. R. Bishop, Iwalani, W. G. Hall, Waialeale, Pele, Kaimiloa, nearly all built in the 80's, some still running in inter-island trade, some sold to mainland companies, some having gone to Davy Jones' locker.

Wilder and the other inter-island companies merged many years ago and now the Inter-Island Steam Navigation Company operates a splendid fleet of up-to-date steamers, with a modern coaling plant and floating drydock for merchant marine in general.

Into the harbor of Honolulu today come the great steamers of the Matson Navigation Company, the majority of stock being owned in the Hawaiian Islands, with the steamers Matsonia, Maui, Wilhelmina, Manoa, Lurline, Enterprise, Hyades, Manulani and Manukai bringing huge cargoes, taking out capacity holds full of sugar and pineapples, the first six being popular passenger-carrying steamers, especially built for the Hawaiian service out of San Francisco. They also give an extension service to Hilo, Hawaii, where the tourists board motor cars and

are whirled over thirty-two miles of roadway to the brink of the roaring volcano of Kilauea, the most remarkable physical wonder of the world.

The Oceanic Steamship Company operates from San Francisco to Sydney via Honolulu with two steamers, the Ventura and Sonoma.

The Canadian-Australian Steamship Company operates palatial steamers between Vancouver to Sydney via Honolulu, the Niagara and Makura.

The Toyo Kisen Kaisha (Japanese) operates a fleet of huge and palatial liners between San Francisco and Yokohama, via Honolulu.

The Pacific Mail Steamship Company operates many giant U. S. Shipping Board liners on the San Francisco-Honolulu-Orient run, giving a de luxe service to Hawaii.

The China Mail Steamship Company operates between San Francisco and the Orient, via Honolulu, with the liners China and Nanking, although being foreign vessels they do not carry passengers between Honolulu and San Francisco.

The Los Angeles Steamship Company operates two splendid passenger liners—the City of Honolulu and the City of Los Angeles—between Los Angeles and Honolulu.

The Canadian Pacific Company proposes to have its transpacific liners call at Honolulu one way, the "Empress" boats, beginning in the fall of 1922.

The United States war department maintains its transports on steady calls to Honolulu.

The United States naval transports call regularly, although making their port of call at Pearl Harbor Naval Station instead of Honolulu. Pearl Harbor naval station's great 1000-foot naval drydock, as Secretary of the Navy Daniels declared in dedicating it in August, 1919, will be used for commercial vessels as well as by those of the navy.

Toward the last of the reigns of the Kamehameha's Honolulu began to be regarded as traveler's paradise, although steamer service between California and the Islands was infrequent, but Mark Twain arrived at Honolulu in 1866 and his letters to San

Francisco papers penned in his best trend of humor told of a semi-tropical country with an opera bouffe monarchy, which attracted attention all over the civilized world. Travelers began to come—writers, investigators, scientists, wealthy people who found it a pleasure to bask in the royal sunshine.

But it remained for Kalakaua's reign, the passage of the Reciprocity Treaty, the addition of more and faster steamers, to make Honolulu harbor a magnet for travelers. San Franciscans voyaged to Hawaii in large numbers and were identified with the brilliant social life of the Hawaiian capital.

Warships of America, England, Germany, Russia and France visited more frequently. They anchored in Naval Row. Life in the harbor was gay with these war vessels, usually on commissions of peace. There were teas and receptions and balls aboard. On gala nights aboard warships the harbor was gay with rowboats carrying men and women with guitars and ukuleles, who sang and played. It was then a Honolulu such as travelers dreamed they would find.

But warships came on more serious missions. Their guns were ready if need be. There was the Japanese cruiser Naniwa in the 90's with Captain Togo, famous later in the Japan-Russo war, in command, who came with a demand upon the Hawaiian Republic. There were American warships in the port at the time of the overthrow of the monarchy and at the revolution of '95 from which were landed marines and bluejackets armed with rifles and gatlings. There was no actual clash between Japan and Hawaii, but the Hawaiian government paid an indemnity of $75,000 on the advice of the American government at Washington.

King Kalakaua's boathouse fronted the harbor during his reign, a rendezvous for merry gatherings. The wharves of those older days were helter-skelter as to position and accessibility but considered sufficient for the times, but all now replaced by modern wharves, equal to those of any Pacific port.

Hawaii once had a navy—one vessel—the old Kaimiloa, which made one voyage to the South Seas, and finally returned to rot in Naval row. Those were days of romance and adventure,

when "Bully Hayes" types of seafaring men came into the harbor, when pretty sailing yachts arrived from strange seas and often with strange men aboard, sometimes looking over the field to determine how opium could be landed. But Honolulu has always been a peaceful sort of harbor, a real haven for vessels in distress, a port which is well guarded against introduction of epidemics—a port where all vessels may find provender, and be repaired, if need be, the facilities for ship handling being efficient.

Honolulu harbor is prepared today for any demands made upon it by the shipping of the world.

CHAPTER XV

IN VAN OF MORAL ACHIEVEMENTS.

CONQUERS WORLD'S ENEMY.

WHEN Mark Twain wrote his beautiful prose poem of Hawaii—"No other land could so longingly and beseechingly haunt me sleeping and waking, through half a lifetime, as that one has done"—he recorded the experience of nearly every person who has visited these Islands of idyllic charm. Their power to grip the heart is difficult to analyse, for it is a complex puzzle, in which Nature's beauty and solemn grandeur, man's fascinating influence, and the romance of a history unparalleled elsewhere, furnish each a vital quota.

Take for example the most obvious source of the unique effect which Hawaii produces upon the mind of the most casual observer—its scenery. Two characteristics at once stand forth preeminently. The first of these is the variety, and the second its distinctiveness. No two of the Islands are alike, either in configuration, in mountain mass, in canyon formation or in water supply.

Kauai's magnificent Waimea Canyon, whose colors rival those of the Grand Canyon of the Colorado, and contrast so vividly with the luxuriant vegetation of its companion valley of Olokele; Maui's Ditch Trail, and Kohala's mighty chasms, all products of like process, are yet stamped each with an individuality so fully its own that memory cannot refuse them. For mountain lovers this quality of unlikeness is an increasing delight, while the impossibility of keeping trails open where the vegetation is dense and pedestrians few, gives to every hike the excitement of a new discovery.

The summit marshes of Waialeale, on Kauai, where is recorded the heaviest rainfall in the world; and Kaumakou, on Molokai, are in the strongest contrast with the dry barrenness of Haleakala ("Temple of the Sun"), on Maui, the largest extinct volcano in the world; Hualalai and Mauna Kea, grand, lofty, extinct volcanoes on Hawaii Island. The absence of venemous reptiles, the lack of creatures of which to be afraid in this great outdoors, the kindly climate which knows no extremes help to deepen the impression of Nature's friendliness which fairly breathes the spirit of Aloha.

Man, the summit word of Nature, is in closest accord with these manifestations of good will. The Hawaiian always was and still is a lover of men as men. From the first day of his contact with foreigners he played the part of a generous host. His welcome knew no race distinctions. He implanted the ideal of hospitality in the hearts of all who came to sojourn here. He has given his land, his toil, his nationality and himself to others. Hence he is slowly merging his blood into the common life of the human family.

Away back in the old days when his civilization was all his own product, his social system, while marked by semi-savage, or barbaric customs out of which no stern nature was present to help him, had its redeeming features. He was always a good sport and his games which unfortunately have almost all died out, called both for skill and splendid muscular development.

When foreigners brought their blessings and their curses, he reacted to them both nobly and fatally. One of these curses was drink and it did not take long for thoughtful men among the Hawaiians to recognize that this poison held for him racial death.

Hence his nation has the credit of having enacted the first prohibitory law ever promulgated on earth by a human government. Its author was the great Kamehameha, the unifier of his people and farsighted statesmen, who more than a century ago attached a penalty to the selling or drinking of intoxicants. He decreed that the offender be stripped of all his property, real, personal and mixed, and be driven from his village with a loin

cloth as his sole possession. Later, foreign nations forced liquor upon Hawaii, and their emissaries so tempted the chiefs to its use that one by one the great families which once guided the people, succumbed to the poison and the very life of the race was sapped.

Another achievement which marks the Hawaii as sui generis was his destruction of his own ancient religion when he became conscious of its lack of helpful power.

Nothing like this had ever taken place in recorded history. People sometimes exclaim against missionaries because, as they allege, they rob men of their primitive faith, but in Hawaii people cast away their idols and abolished their tabus before missionaries reached their shore. They were ready to welcome the higher teaching and in less than two generations they adopted Christianity. Missionaries landed in 1820. Forty-three years later the tidings went forth to the world that the Hawaiian nation was the first graduate of modern Christian missions."

The manner of this adoption was another manifestation of Hawaiian individuality. For the first new interest developed by the people was a passion for education. "If learing is bad we will keep the people from it; if it is good we will share it with all," said the chiefs.

They found it so exhilirating that within a few years the entire nation began to go to school.

The next step followed naturally. For the teachers were learning from contact with the people to become convincing preachers, and after eighteen years of patient instruction the nation was ripe for a harvest. This accelerated movement towards Christianity came like one of the mighty flows of lava from the volcano of Mauna Loa. It spread from village to village and from island to island until the whole nation was shaken during the two years 1839-1840 and of the entire population no less than fifteen per cent were added to the churches.

It was entirely consistent with such wholeheartedness that royalty itself should exhibit public spirit. The first of Hawaii's Christian rulers was a woman, the Queen-regent Kaahumanu, the favorite wife of Kamehameha the Great. For years she was

the real as well as an ideal sovereign during the boyhood of Kamehameha II. The second was a man, Kamehameha III (Kauikeouli).

Precedent elsewhere in the human family demanded the wresting of a Magna Charta, or a Bill of Rights, from the king, but that was not Hawaii's way. Kamehameha III actually gave away two-thirds of the royal domain, his personal property, one-third to the chiefs and the other one-third to the people so that in the kingdom *every subject now owned his own land.*

This king also limited his power by giving the nation a constitution and by admitting the people to a share in the government.

Step by step the outward manifestation of Christian civilization appeared. Not only were the valleys and hillsides dotted with churches whose spires pointed heavenward, but welfare organizations of many types; hospitals, homes for every description of unfortunates, kindergartens and settlements began to flourish wherever needed.

Even the criminal was not forgotten and Hawaii's wisdom in dealing with men and women who lapsed from virtue or into lawlessness became known on the American mainland. One prison reformer attracted here to study the island system of rehabilitation was much interested in what he saw at Oahu Prison and was particularly impressed with the custom in vogue (for domestic servants were few then) of allowing prisoners to go out to private houses for work in house or yard in daytime. "And what do you do," he asked the jailor, "if a prisoner fails to return at night?" "We lock him out," was the triumphant reply. The outcome of this spirit has been the erection of a territorial prison in Honolulu which some experts pronounce the last word in penology anent places of detention.

Probably no mission land in the world can parallel Hawaii for the unique emergence from the strictly missionary era into a period of growth of Christian civilization dominated by the children of missionaries. Many circumstances entered as causes into the trend of affairs which kept in the Islands or recalled thither a very large contingent of missionary children, who, being forced into industrial pursuits, addressed themselves to

the task of constructing a commonwealth upon Christian principles.

The future historians will record the judgment that this second generation builded as permanently as the first. Without them the labors of their predecessors would largely have been wasted. They stood behind the Hawaiian sovereigns in their fight for good government.

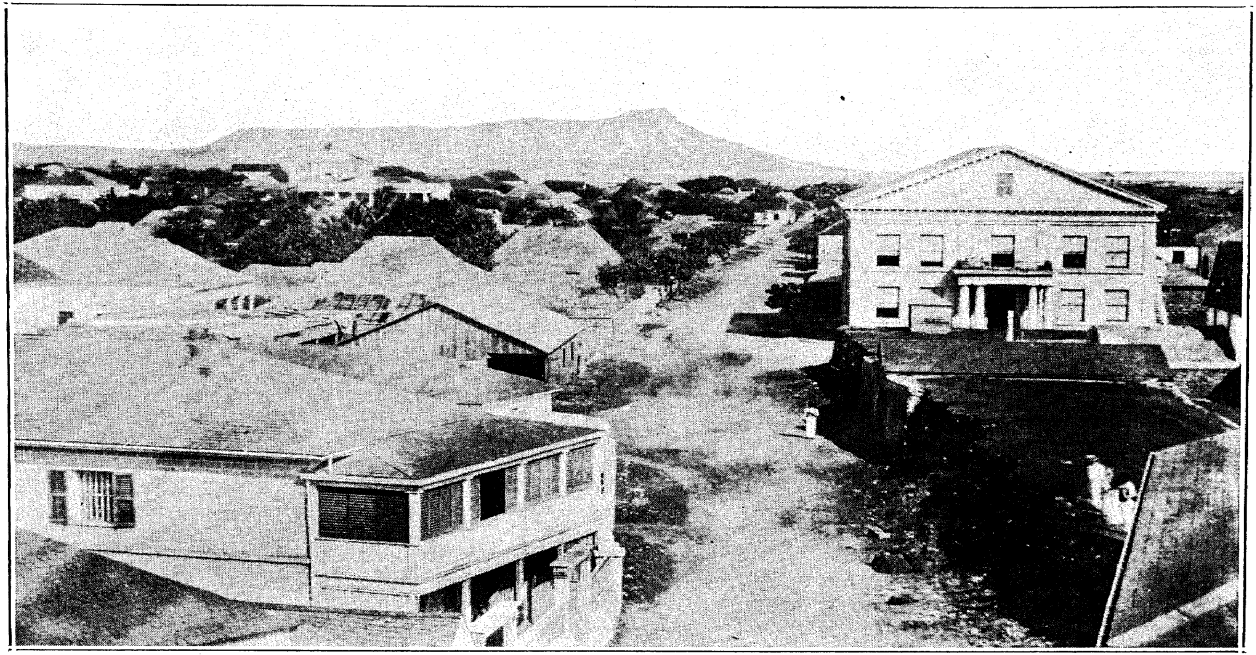
When the change from absolute kingship to popular sovereignty became necessary they were among the leaders who effected a peaceful revolution, not only without bloodshed, but practically without bitterness, of which there would have been none but for the blunders of a well meaning and friendly American administration.

Meantime, under the leadership of this second generation and of a number of other virile spirits that had drifted to Hawaii, agriculture was becoming a most fascinating pursuit.

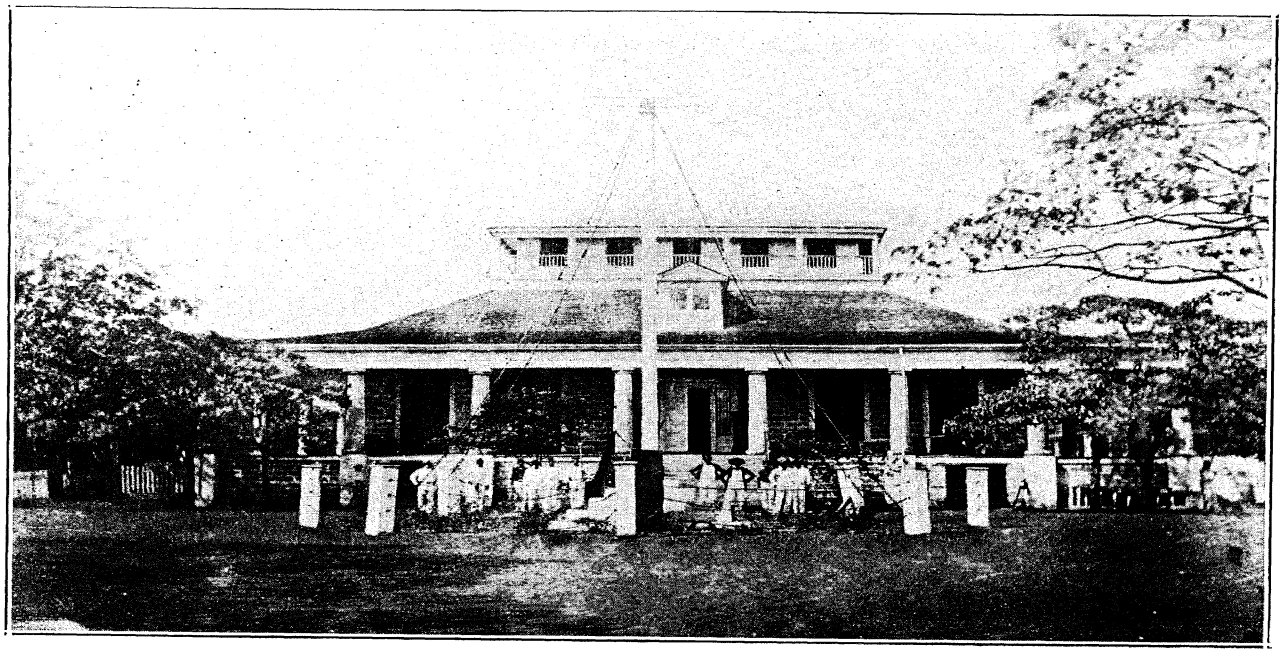
In Hawaii products which bulk large industrially are few. The infant among those that count is tobacco whose output value in 1919 was but $24,000. Much tribulation has fostered coffee until a crop in 1920 was valued approximately at $1,500,000. Pineapples have proved a lusty and fast growing giant, beginning in 1901 with 2,000 cases of the canned product and ending twenty years later with some 6,000,000 cases and enlisting in the neighborhood of 70,000 acres of land. The staple product of Hawaii—cane sugar—demands 200,000 acres for its cultivation, and from which have been harvested as high as 600,000 tons.

These figures hide behind them a story of increasing comradeship with Nature, developed through exhaustive scientific experimentation. For illustration, Hawaii cites through her sugar industry whose plantations pool their research interests in its Planters' Experiment Station, the upkeep of which has been $200,000 annually, which maintains agricultural, chemical, entymological, forestry and pathological departments in charge of most highly trained experts.

Furthermore, Hawaii has long been practicing bona fide Americanization. For many years, decades before Annexation, her people celebrated the Fourth of July as though it were her



View of Queen Street, Honolulu, in 1857, showing, at left, Hudson's Bay store, and, at right, work begun on demolition of fort wall erected in 1816; and, beyond, the facade of the old legislative hall, where, in 1874, on the occasion of the election of David Kalakaua as king, a riot ensued and the interior was wrecked by his opponents. Bluejackets of the U. S. S. Tuscarora were landed to preserve order. From Dr. Stangenwald photograph, rare collection of A. Waterhouse.



Old frame royal palace of Kamehameha III, IV, V, and Lunalilo, scene of many historic incidents of these kings of the Kamehameha dynasty. It marked the evolution of Hawaii from feudal to constitutional government. It was razed by King Kalakaua to make room for the more modern and ornate palace, now used as the administrative building of the territory. (From rare photograph in A. Waterhouse collection.)

own chief national holiday. Some of her sons enlisted in the army of the North in the Civil War and made brilliant records. She contributed General S. C. Armstrong and the basic idea of the Hampton Institute of education to the solution of the negro problem, America's gravest social question.

In an article I wrote on the leprosy problem in Hawaii, under the title of "The Miracle of Molokai," I told how, after fifty years of segregation and care of the lepers of Hawaii, and these included representatives of practically all races dwelling in the Isles, of experiments with various remedies, how only three or four years back Dr. Harry T. Hollman, United States Public Health Service, in charge of the Kalihi examining hospital for leper suspects, worked out a formula from Chaulmoogra oil, which was perfected in the laboratories of the University of Hawaii by Miss Alice Ball, a student chemist. Chaulmoogra oil, in its crude form, had been administered to the lepers before over a series of decades.

It was repugnant to them, nauseating and with minds in opposition and with diet not a fixed schedule, the oil was almost a failure. Hollman's specific produced favorable results. In the laboratories more work was done to perfect the formula. Miss Ball died in the midst of the experiments.

Dr. Arthur L. Dean, president of the University of Hawaii, a chemist of note, took up the work. He went beyond even what Dr. Hollman hoped for in the separation of the fatty acids of the oil. The specific was made easy to take. It was finally reduced from liquid form into capsules, the sting and nausua of the original oil utterly removed. The lepers cooperated with enthusiasm with the United States Public Health surgeons and with the Territorial Board of Health. Improvements were noticeable. In time the board of health paroled former patients. Never before in the history of leprosy had this been done. Some have remained outside, cured as far as "cure" goes.

Even with this astonishing miracle, the doctors were only elated, and did not say, "We have found a cure." They do not know the word cure in their vocabulary. "The disease has been arrested," they say. So wonderful have been the results that the

specific prepared by Dr. Dean was used only the beginning of this year (1922) in a drastic and original and daring way—DIRECTLY INTO THE VEINS!

Molokai Settlement, a little peninsula with towering mountains behind the plain, has two villages—Kalaupapa and Kalawao, where the lepers have been immured, hundreds of them, where Catholic Sisters and Brothers and board of health employes labor to ease the sufferings of the afflicted ones. Gradually, the Chaulmoogra oil is effecting cures. Many are paroled. The colony is being reduced constantly. Kalihi hospital, at Honolulu, no longer sends lepers to Molokai. The doctors check the disease there.

In ten years, say the health authorities, Molokai may only be a historic name.

And over there in Kalawao there works a man, Brother Joseph Dutton, a Catholic lay brother, who has been at Kalawao in charge of the Baldwin Home for Boys for forty years. He has never left the Settlement since he went there and has been to Kalaupapa but few times.

We was a Wisconsin young man who entered the Civil War, in the Union Army and became a lieutenant, an aide to several generals, among them General Granger. After the war he served with the federal government for years and particularly at Memphis.

For penance for what he says was a "loose life" at Memphis, when he indulged in worldly pleasures, he suddenly decided to renounce the world, and went to a monastery, and learning of Molokai, asked to be sent there to aid the sufferers. His request was granted.

Brother Dutton is a lovable man, now nearly eighty years of age. He works day and night. He is a tireless reader and numbers among his correspondents some 500 people on the mainland. He receives no pay. He lives only to do good to his fellow man. The venerable brother is a worthy successor to the martyr Father Damien, who contracted and died of the disease while priest for the lepers. Brother Dutton is one of the world's heroes.

Hawaii, if it contributed little else to the world, is entitled to the fervent prayers of mankind for its discovery of the method by which leprosy, world-old, may be checked and destroyed.

CHAPTER XVI

GREATEST SWORDSMAN OF PACIFIC

CAPT. AHIA'S DUEL

FROM the heights of Puowaina (Punchbowl Hall), behind Honolulu, from the sheltering groves of cocoanut trees and from every point of vantage in Honolulu that great day back in the 40's of last century, thousands of Hawaiians and even the white residents of the city, focused their eyes upon a foreign frigate that rode at anchor off Waikiki, watching with undivided attention two flags that hung limply against the masts.

Suddenly, when the foreign flag dropped and fluttered, guns boomed upon Punchbowl Hill and the islanders knew that Hawaii's honor had been upheld by the mightiest swordman of Polynesia and one of Europe's master fencers had been humbled.

Upon the deck of the British warship that day stood Captain Ahia, captain of the Mamalahoa Guard at the old Honolulu fort and a master-at-arms to Kauikeouli (Kamehameha III), king of Hawaii, and opposing him was an admiral of the British navy. They feinted, thrust and parried, each "feeling the blade" and awaiting an opening through the other's defence, while British and Hawaiians stood in deep ranks around the master swordsmen of two countries.

When it was over the Hawaiian captain was declared victor in the presence of the king. The latter believed that his officer would be victor, for had not Ahia been followed from the coral shores of Oahu to His Britannic Majesty's ship by the prayers of the king's astrologer and had not the king himself sent the Hawaiian aboard pledged to win?

Of all the annals of the fighting warriors of the Hawaiian nation none approaches in dramatic and historic interest this

fencing duel fought by Captain Ahia and the British admiral, a contest which became possible only when the admiral had cautiously inquired of Kamehameha III if such a contest could not be arranged. The duel has never heretofore been recorded in print.

Ahia was the most famous sword handler of the Hawaiian monarchy. The art, brought to its zenith by him, was apparently lost at his death, and skillful swordsmanship and fame to Hawaii came only again when Victor Houston, a part-Hawaiian on his mother's side, son of Admiral Houston of the United States Navy, went to Annapolis and became the most famous swordsman of the academy and later of the navy.

Little is known of this fencing contest except by the word of mouth narrative of a nephew of Captain Ahia, who related the incident to me only a year ago. George Pekelo Kalawaia Ahia, who long ago passed four score years, now approaching ninety, until recently a resident of the picturesque Mormon village of Laie, Oahu, and now a successful homesteader on Hawaii, was a boy at the time of the contest, and a constant companion of his hero uncle. From this uncle, he, too, learned the rudiments of military drill. In a way, George Pekelo Kalawaia Ahia, and his cousin, Abraham Ahia, may be termed the first Boy Scouts of the Pacific for the sovereign after watching the little fellows play at being soldiers one day down in the fort, ordered little uniforms for them and asked them to drill for him whenever he visited the place.

It was while George was a small boy that the foreign admiral visited Honolulu and the fencing contest was held. George was like the small boy of any period in history or of any race, for he "followed the crowd" that glorious day. He knew of the arrangement for signalling with flags to designate the victor, and he heard the guns boom on Punchbowl Hill. Was he not the son of an officer of the Hawaiian guard and did he not hear the story of the contest related by Ahia's fellow officers, and did he not also actually hear Captain Ahia tell of the famous meeting with the admiral? But George always thought Ahia

killed the admiral, and he cannot now recall the name of the warship.

George's memory, however, is still keen. He walks as upright as a man of fifty or sixty. His reminiscences of the reign of Kamehameha III are deep with romantic interest. He himself was the son of Kalawaia and of Liloa, the latter being the sister of Captain Ahia, George was "brought up" by Ahia in the fort in his younger days, the fort which half a century and more ago was demolished. There were many well-known officer in the fort in the 40's, Kauiliokamoa and Kahoohulimoku and Maikai, the latter a major on the staff, and aide to Kauikeouli. His son, who became Major Maikai, also was an aide on the staff of King Kalakaua.

The fort was always of interest to Kamehameha. He visited it often and the guard turned out in his honor and so did the small boys. When he was told that the boys were Ahia's, the king smiled and said:

"Well, the kingdom is well protected."

Ahia showed the boys something of his fencing art. They saw him fence with other Hawaiian officers, but it was always Ahia who won. Ahia became great throughout the kingdom because of his prowess with the sword and rapier.

Young chiefs and princes came to the fort to watch the little boys drill and to see Captain Ahia wield his famous sword, and His Majesty laughed heartily when his "Boy Soldiers" drilled. Those were great days for young George.

"Those boys are going to be brave soldiers, just like their fathers," the boys heard the king remark.

The boys were very close to the king, they thought, for they were the sons and relatives of men high in the service of the king, and George says he was named for Capt. George Beckley, one of Kamehameha the Great's English officers.

Then there was Paakai, the astrologer of the king, who was much in evidence.

One day there sailed up from the horizon a great English warship which dropped its anchor in the Bay of Waikiki and the admiral came ashore and paid his respects to the king. It soon

became known that the admiral was a master hand at fencing. He remarked to Kamehameha that he had heard many of the Hawaiian officers were experts in the use of the sword and knew the art of fencing. Before returning to his ship the admiral said he would like to cross swords with the king's best swordsman.

The suggestion amounted to a challenge. No one in all Hawaii received the challenge with more avidity than the king himself. He was proud of the record of Ahia in whom he placed the utmost confidence, for Ahia had measured swords with many visitors from Europe and had always shown his skill. The knowledge that there was a brilliant swordsman in Hawaii had been carried back to many naval bases of Europe, for Hawaii was visited in those early days by the frigates of England, France, Russia and America. George Pekelo assumes that the British admiral already knew of Ahia's prowess when he arrived at Honolulu.

A message was sent from the palace to the fort summoning all the officers before the king. They responded in a body.

"I have called you all to come before me and you have quickly obeyed," remarked the monarch. After a pause he spoke again:

"Who of you will be willing to go aboard the warship and fence with the master swordsman there?"

No one replied.

The king turned to Captain Ahia.

"Ahia, will you consent to fence this foreigner?"

"I will go, your Majesty," replied the captain of the Mamalahoa Guard. "Are we to play lightly, or will it be for life and death?"

Ahia had come down from a period in Hawaii's history when sword and spear contests meant life or death.

Kauikeouli was taken aback at his captain's query, and yet desiring that there should be a meeting between these two men, he repeated the words of Ahia to the admiral, saying that the Hawaiian apparently wished to fight until one or the other was wounded. The admiral replied, so George Pekelo's narrative continues:

"That is the rule of fencing."

"Then the king, the lord of Ahia," says George Pekelo, "turned to his master-at-arms and said: 'The admiral says that is the rule.'"

The bridge was crossed, and the contest was arranged, but the king spoke again to Ahia:

"Do you consent to fence this foreigner under these conditions?"

"Yes," replied Ahia.

Kauikeouli was thoughtful for a moment and then thanked Ahia by saying, "He naniia ua ae mai la oe?" (It is grand that you have consented). Ahia was still clinging to the idea that the contest would be one for blood when he attracted his sovereign's attention again remarking: "This art was learned for life or death."

Where would the contest take place? The king asked the admiral for advice. The mariner suggested the deck of the warship. Pekelo believes the admiral felt this would be safe in case any accident happened to Ahia, the idol of the Hawaiians. Turning to Ahia the king gave final authority to his captain to enter the contest.

"You will fence on board the ship at nine o'clock tomorrow morning; I will be there to witness."

The king called Kauili-o-ka-moa and Kaaipuaa, another officer:

"Get the guns on Punchbowl ready," he commanded.

Guns were mounted on the top of Puowaina and in the fort but he wanted only the guns on the hill used to announce victory in the coming contest between the champion of all Polynesia and the acknowledged peer of any swordsman in Europe. Kauikeouli called his courtiers and said:

"Apopo hora 9, a i ole hora 10 paha, e lanakila a haulepio ai o Hawaii nei; aia ia ma ka lima o Ahia."—("Tomorrow at 9 o'clock, and perhaps at 10 o'clock, Hawaii will be either victorious or defeated; it is all in the hand of Ahia").

It was enough to cause any soldier to fight to the death for the honor of his country. A spokesman for the courtiers replied:

"E ola mau o Hawaii aole e make; e ola oe i ke akua o ka

honua nei; e ola i ke akua o ka lani; e ola ko kanaka; amama ua noa."—(Long live Hawaii, she shall not die; live thou, a god of the earth; and live, the Almighty God of the heavens; and let thy man live; amen).

It was arranged that when the king should leave the land and go aboard the warship both the crown flag and the merchant flag of Hawaii should be raised aboard the ship. Then the king spoke to Kaaikapuaa, the officer of artillery:

"Watch the flag of Hawaii; if it is hauled down half mast then you will know Hawaii is defeated by the foreigner, and the ship's gun will be fired. If the ship's flag is hauled down half mast then you will know that Hawaii is victorious. Then you must fire the guns on Puowaina."

His Majesty, his court, Captain Ahia, and other officers were received with honors aboard the warship the next morning. It was a bright, sunny, typically Hawaiian day. The king was given a place of vantage from which to view the contest. Around him were his staff and courtiers. The ship's officers were grouped opposite while the crew occupied places up the rat-lines and on the spars, for they, too, knew the skill of their chief.

The admiral and Ahia both removed their coats and turned back their sleeves to give free play to arm and wrist. The weapons were measured and handed the contestants.

"Who will have the honor of the first stroke?" inquired the captain. His Majesty replied:

"You, admiral, shall have the first stroke, according to our compact."

Ahia asked again about the first stroke, whereupon the admiral is reported to have replied: "We will both advance at the same time; I strike and you defend; you strike and I defend; all according to the rules."

This is George Pekelo's recollection of the passage of words as he heard them all afterwards related by the officers in the fort, for the discussion of the contest was not a nine-day's wonder in Hawaii. It was spoken of for years.

Then the weapons flashed in the sun and both thrust to "feel the blade." The foreigner lunged and Ahia parried. Ten times

the blades whipped each other. The admiral lunged and thrust and each effort was parried. The admiral had used what the Hawaiians called the "English method," but, says George Pekelo, Ahia had been taught this method by Capt. George Beckley, the Englishman, whose daughter, later on, he had married. The fencers rested.

"Are you afraid?" asked the king of Ahia. The Hawaiian shook his head, whereupon the king is said to have added: "Thou must not fear."

"Na kaua ka ai o keia la," said Ahia. (The game belongs this day to us.) The king smiled.

Again the swords were brought into play and ten strokes made the blades sing. They were strokes of the French method. As king asked of Ahia: "What kind of a sword is his?" Ahia told before, Ahia parried them, and with ease. They rested. The king asked of Ahia: "What kind of a sword is his?" He told of the new method and said he had no fear of the result.

At this time the people ashort saw both flags up, but the foreign flag was hanging limp. With the superstitious intuition of the race the people felt this was a good omen for Hawaii.

More strokes followed after the rest and the Teuton style of fencing passed in review before the spectators. The foreigner is said to have become angry and impatient for none of his strokes had made an impression upon the Hawaiian. At no time was he able to break down Ahia's guard. Ahia spoke quietly to the king and expressed his belief that the admiral was weakening in his offense, and concluded in poetic Hawaiian:

"O, heavenly one, the game this hour, is ours."

The swords struck and sung and the fencing become more violent. The feet struck the deck more forcibly as each shifted in offense and defense, but it was not until the Spanish method was employed that Ahia's sword passed through the Briton's guard and the Hawaiian's weapon inflicted a wound upon the admiral's breast. The foreigner fell forward.

Immediately the foreign flag was lowered. The crowds saw the ensign flutter downward and soon Captain Kaaipuaa's guns on Punchbowl spake their message of victory to the thousands in

Kamehameha IV (Alexander Iolani Liholiho), polished society man, whose receptions and levees were truly royal. He was elegant of manner. His queen, Emma, was an accomplished and charming consort.

Honolulu, the boom being heard out on the Plains, in Nuuanu Valley and down toward Moanalua. And all the time Ahia was fencing the astrologer ashore was praying. He was the grand uncle of Ahia.

It was one of the greatest days in the reign of King Kamehameha III, and Hawaii became noted then in those days as "The Land of the Swordsman."

That Ahia should have known so many methods was due to the catholicity of foreigners dwelling in Honolulu at that time. From Captain Beckley he learned the English method; from Jose, a Spaniard in Captain Beckley's employ, he learned the Spanish method. French warships had come here and from officers he learned their art and perfected even what he had learned until his wrist was more supple and his eye more certain than those of any adversaries he met.

Prince Kinau (Liliulani), who was a familiar figure on the parade ground of the old Honolulu fort, as a youth, to teach his friends while they were drilling as "boy scouts," was the son of Princess Ruth Keelikolani and the High Chief William Pitt Leleiohoku I.

He was one of the most ambitious and promising of the young princes of the Kamehameha realm. It is believed by old Hawaiians today that had he lived he would have become a real and constructive leader of the Hawaiian people. He had a splendid physique and a magnetic personality. The glance of his eyes made him friends everywhere. The words of the song everybody in Hawaii knows today, composed in his honor then, runs:

"E Liliulani e, noho nani mai."—("Oh, Liliulani, thou who sits in splendor").

This young prince, possibly through influence of others, became obsessed with the idea of obtaining as much chiefly holdings as possible from the king. On the occasion of his birthday anniversary he asked the king to let him have all the lands whose names began with "Wai," meaning water, such as Waimea (Hawaii), Waianae (Oahu), Waikapu (Maui), Wailuku, Waihee, Waialua (Oahu), Waikane (Oahu) and so on.

When the chiefs heard of this remarkable request, for those

were the days of feudal ownership vested in the king, and lands such as these held important rights upon the land, they reminded the sovereign that this was asking too much, particularly as the prince, who was only seventeen, was also very wealthy in his own right. He was always known as the Prince of Kona. His request was refused.

After his death all his people and a noted priest made the accusation that he had been poisoned, and the whole of Kona was enraged over his death, because such news had been whispered about.

CHAPTER XVII

THE "GREAT MAHELE" OF KAMEHAMEHA III

MONARCH YIELDS HIS RIGHTS

MONARCH of all he surveyed after the Battle of Nuuanu and particularly after the king of Kauai lowered his kahili to Kamehameha the Great in 1810, Kamehameha the Great was the Conqueror in reality. He regarded all the lands of the Islands as his, to deal with as he chose. He was supreme in authority. He was the State.

Feudal rights were those of the King. The chiefs, even the greatest of them all, were subject to his will even to the places of their abodes. There was no written law. Only an unwritten constitution was extant. The king apportioned lands to his chiefs according to their rank and services. They must serve him with their spears, and their fish ponds and taro fields must give a portion of the yields to the sovereign. He appointed Governors to replace the old system of district chieftains, and these appointed tax collectors. Justice must be dispensed and these Governors, acting for the king, were the judges.

The king created a sort of council, comprising the four great Kona chiefs who had raised him to the throne. They were the twin brothers Kameeiaumoke and Kamanawa, their half-brother, Keeaumoku, and Keaweheulu. These, with Kalanimoku, the custodian or treasurer, were regarded as the supreme council. At this time both John Young and Isaac Davis, the two foreigners who had been detained in the Islands, and who had married into noble Hawaiian families, were understood to be permitted to give advice, particularly as foreign ships and mariners were beginning to call at the Islands. When the king knew death was approaching he selected Kaahumanu, his favorite queen,

to be the kuhina nui, or premier, although his direct heir was his son, Liholiho, or Kamehameha II. The contrast between the mighty, intellectual Kamehameha I, and his less energetic, less wise, less warrior-like son, were too great for even the Conqueror not to notice. Kaahumanu was vested with the power of veto, to check Liholiho's authority as king.

The Council of Chiefs acted when Kamehameha II left the Islands to visit England in 1823, to decide upon the regency, and later, when news of his death came from London, in 1825, to decide upon the succession to the throne, when Kauikeouli, son of Keopuolani, the "Queen Mother," was selected as king. The council made a treaty with Commodore Catesby Jones, U. S. N., in 1826. In 1827 the Council authorized the publication of laws in 1827, when the Mission press was used to placard them, the first being a law relating to port dues.

Kamehameha III was a mere youth when called to the throne and for years a Regency was necessary, with the Council of Chiefs acting in his authority. In later years the Council of Chiefs became the House of Nobles, or upper house of the Island parliament. The common people, says Professor Alexander, had no political rights of any kind up to 1839.

As the Islands came into the ken of other nations and became a center of shipping, and as foreigners came to reside in the Islands, it was seen that the old feudal system could not endure. It was an anachronism. The Council sent to the United States in 1836 for a legal adviser and instructor in civil government. This effort failed and Mr. Richards, of the mission circle, was chosen in 1838 to be adviser and interpreter. He was released by the American Mission and in 1839 entered upon his duties by delivering a series of lectures on the science of government to the king and his court at Lahaina in 1839.

About this time the first code of laws and the Declaration of Rights were drawn up, the first preliminary draft being made by a native graduate of Lahainaluna school, established under the mission on Maui, the formation of section by section being directed by the king. This document, which was something after the order of the Magna Charta, although procured in peace, was

read to the king and chiefs who spent days and weeks discussing it, while it was re-written and re-drawn. The revised draft was read and accepted, and on a third reading was approved with all amendments by the king and published June 7, 1839, forming a pamphlet of twenty-four pages.

The first Constitution was drawn up in 1840 in a similar manner and approved by the general Council of Chiefs. It was then signed by the king and the premier, Kekauluohi, the mother of King Lunalilo, and proclaimed October 8, 1840.

Step by step Hawaii was passing from feudalism to constitutionalism. The influence of the Bible and the American Declaration of Independence shows in the Declaration of Rights. Professor Alexander says the Constitution was written first in Hawaiian and shows unmistakeable influence of the Hawaiians in drawing it up.

For the first time foreigners in the Islands felt that they were secure in personal rights, for there was now a written code, whereas previously matters of life and death rested with the king and his Council. The Declaration of Rights guaranteed religious liberty, and priests, ministers, pastors and communicants of all faiths were free to carry on their sect work in the Islands.

But no lands could be conveyed without the consent of the king. Land forfeited for non-payment of taxes reverted to him alone. He had the direction of government property and of the various taxes. He was to make treaties and receive ambassadors, and was commander-in-chief of the armies, and he had power to make war in times of emergency, in the absence of the chiefs, or when they could not be assembled, and above all he should be the chief judge of the Supreme Court.

In the discourse on the change from the old to the new system, Professor Alexander has traced the movement with a skillful pen. The singular office of kuhina nui, or premier, he says, was continued, the premier's office to be "the same as that of Kaahumanu by the will of Kamehameha I." All business should be done by the premier under the authority of the king. "The king shall not act without the knowledge of the premier, nor the premier without the knowledge of the king, and the veto of the

king on the acts of the premier shall arrest the business," so said this remarkable document. The four governorships authorized by Kamehameha I were perpetuated, covering the islands of Oahu, Kauai, Maui and Hawaii.

Here enters the Hawaiian parliament with the House of Nobles, composed of fourteen hereditary nobles, together with the king and premier, and a number of Representatives to be chosen by the people. The two houses could sit separately or consult together at their discretion. A Supreme Court was established, consisting of the king and premier and four judges, to be appointed by the legislature. It was simply and loosely drawn throughout, but it was a beginning.

On November 28, 1843, France and Great Britain acknowledged the existence in the "Sandwich Islands" of a government capable of providing for the regularity of its relations with foreign nations." On May 20, 1845, the Legislature was formally opened for the first time by the king in person, with appropriate ceremonies, which were retained until the monarchy passed in 1893.

On June 20, 1851, a joint resolution was passed by both houses of the Legislature, and approved by the king, providing for the appointmnt of a commission to revise the existing Constitution. The king chose Dr. G. P. Judd, the Nobles John Ii, and the representatives Chief Justice Lee. The new draft was submitted to the Legislature by Judge Lee and was finally approved by both houses of the Legislature June 14, 1852, and went into effect December 6, 1852.

The office of Kuhina Nui was retained as a kind of vice-king, out of deference to the feelings of the chiefs.

For the succeeding twelve years the Constitution worked as well as could be expected, remarks Professor Alexander. There was considerable friction between the two houses, however, principally on money bills. During this time the brothers, Alexander and Lot, of the royal family, both of whom became kings, were jealous of the American influence in the government and never approved of the radical changes made during the reign of Kamehameha III, believing them to be unsuited to their people.

Immediately after the death of Kamehameha IV, on Novem-

Mary Ann Pittman Ailau, in her gown as a bridesmaid of Queen Emma, wife of Kamehameha IV. She was the granddaughter of the High Chief Hoolulu, who concealed the bones of Kamehameha the Great.

Kamehameha III (Kauikeaouli), who gave his subjects a Bill of Rights, their first constitution, their first lands, when he signed away the ancient feudal system and gave Hawaii a modern legislative government.

ber 30, 1863, Prince Lot Kamehameha was proclaimed king under the title of Kamehameha V. For a year the Legislature was not convened, for he had declared before he assumed the crown that he would never take the oath to maintain the Constitution. He called for a constitutional convention, and made a tour of the Islands explaining and defending the changes which he desired to make in the Constitution. Like Louis of France, he believed "I am the State." The convention met and discussed a new constitution but failed to produce anything, and the king declared it to be abrogated, and on August 20, 1864, Kamehameha proclaimed a new Constitution upon his own authority, which was submitted to without resistance and continued in force for 23 years. It was a coup d'etat.

There were fewer changes in the Constitution than anticipated. It was a mere revision of the Constitution of 1852. The useless office of Kuhina Nui was abolished and due provision made for a Regency in case of the minority of the heir to the throne or of the absence of the monarch from the Islands. The number of Nobles was limited to twenty, and Representatives to be not less than twenty-four nor more than forty. Each voter was required to own property worth above all incumbrances $150. The voter was also required, if born since 1840, to know how to read and write. Judges could not be removed without a two-thirds majority of the Legislature, for good cause shown to the satisfaction of the king. The powers of the Privy Council were diminished.

In the opinion of Alexander, the election of Lunalilo to be king (the last of the Kamehamehas) was in great part due to the popular disapproval of the arbitrary rule of Kamehameha V. The most important change in the Constitution under Lunalilo was the abrogation of the property qualification of voters. Another was requiring the Legislature to sit separately in two houses instead of jointly. In July, 1874, while Kalakaua was king, the first amendment was duly ratified, but the second one lost.

The legislative session of 1884 saw a law passed giving the king sole power to appoint district judges through his appointees, the governors, and without the advice of the judges of the Su-

preme Court. At the elections in 1886 almost all the candidates of the royalist party were office holders. The personal interference of the king in politics is said to have been carried to an extreme unheard of before, while the constitutional precedents of former reigns were wholly disregarded. Alexander expressed the opinion that the government was in a fair way to revert to despotism, when a revolution broke in 1887, and Kalakua was compelled, in lieu, of losing his crown, to sign and proclaim a new Constitution. This put an end to personal government for it made the ministry responsible only to the people through the Legislature and widened the suffrage to include foreigners, who were practically debarred from naturalization under the existing Constitution.

One article of the Declaration of Rights that read, "The king's private lands and other property are inviolable," was dropped. The king's veto power was limited. The Legislature could over-ride his veto. Foreigners were given the right to vote. A new and most important article was added as follows: "Wherever by this Constitution any act is to be done or performed by the king or sovereign, it shall, unless otherwise expressed, mean that such act shall be done and performed by the sovereign by and with the advice and consent of the Cabinet."

Queen Liliuokalani attempted to change the Constitution to give personal power back to the sovereign and she prorogued the Legislature, this act sounding the knell of her queenship and of the monarchy of Hawaii, for on January 17, 1893, the monarchy was declared at an end and a republican form of government was set up, under the title of Provisional Government of Hawaii. The American flag was hoisted and a commission was sent to Washington to ask that the Islands be taken into the American Union. President Harrison approved, but as he went out of office shortly afterward, President Cleveland took a counter view of the situation and ordered the American flag lowered. The Hawaiian flag was again hoisted.

The United States government disapproved of the course pursued in Hawaii, but nothing came of the situation until on July 6, 1898, Congress passed a Joint Resolution of Annexation which was signed the following day by President McKinley, thereby declaring that Hawaii had been annexed to the United States and a territorial government was to be established. Sanford B. Dole was then President of Hawaii and in 1900 he was appointed by President McKinley as Hawaii's first territorial governor.

CHAPTER XVIII

GOLDEN COURT OF THE KAMEHAMEHAS

REGAL DAYS OF HONOLULU

STREETS that were hard with crushed lava of a dark hue, and coral that was white, shaded by trees transplanted from various parts of the tropical world—pines from Norfolk island, the kukui (candle-nut), from Hawaii's own forests, the tamarind, the kamani with its great spreading limbs and big leaves; monkey-pods which stretched umbrellas of foliage far out over the streets and gardens; the rubber tree from South America; the algaroba from Mexico, first planted in Honolulu by Father Bachelot, a Catholic priest in 1828, the trunk of the parent tree still revered in the Catholic cathedral premises; the China rose-tree, whose crimson flowers are in bloom the year round; the lichee nut from China; the mango from India; the avocado whose luscious fruit comes with the spring; the bread-fruit from Tahiai; the cocoanut, some tall some short; the koa, hard and more beautiful than polished mahogany when cut and fashioned, but gradually disappearing from Honolulu and from the forests even as sandal wood has utterly disappeared; with myriads of flowering shrubs, the oleander, the hibiscus, today represented in Hawaii by nearly 8000 cross-plantings; the guava, orange, citron, fig, papaia, whose delicious fruit was long neglected as a breakfast appetizer—all these trees made Honolulu a garden beautiful back in the days of Kamehameha IV and V, when Honolulu was emerging from its former feudalism and coming into contact with commerce, and soon to gain a foothold as a great sugar producing country, the basis of all prosperity in Hawaii.

This was the setting of Honolulu in the golden reigns of Kamehameha IV and V, when Queen Emma, beautiful consort of Kamehameha IV, became known as a most gracious sovereign and wife, whose nobility of character, her knowledge and demeanor won for her the ecomiums of praise from Queen Victoria and dignitaries of England when Emma visited London.

In those days the gardens were quaint, fragrant and homey; the cottages were sheltered beneath the shade of the trees, and all had wide verandas (lanais), where the families spent many hours of the day and evening. The doors were always open; there was always welcome. Water from mountain springs made the gardens luxuriant, and though near the sea, nearly all cottages had coral-built plunge baths.

Kamehameha IV, a son of the Queen Regent Kinau, who was premier of the kingdom many years during the reign of Kamehameha III, and grandson of Kamehameha I, was born in 1834. In 1856 he married Emma Rooke Naea, daughter by an Hawaiian high chief of Fanny Young, who was a daughter of John Young, a pilgrim father of Hawaii, who landed in Hawaii in 1790, and was detained by Kamehameha the Great. He became a close friend of the warrior-monarch and became the companion, philosopher, chaplain and, finally, a lieutenant-general of his patron. Queen Emma was the great granddaughter of Kealiimaikai, younger brother of Kamehameha I. Kamehameha IV died in 1864.

Kamehameha V was born in 1830, also a son of Kinau. He died at Honolulu, unmarried and without an heir, in December, 1872. His failure to designate an heir threw the rulership into the legislature, which selected Lunalilo, of the Kamehameha line, as king. He reigned but a year, had no heirs, failed, also, to designate his successor and once more threw the selection of a king into the legislature, each action being one more move toward the final dissolution of the monarchy during the reign of Liliuokalani in 1893.

The Kamehamehas had leaned toward the British and had their line been continued the history of these islands may have been another story. The Kalakaua dynasty did not incline so thoroughly in the direction of England, but more toward Amer-

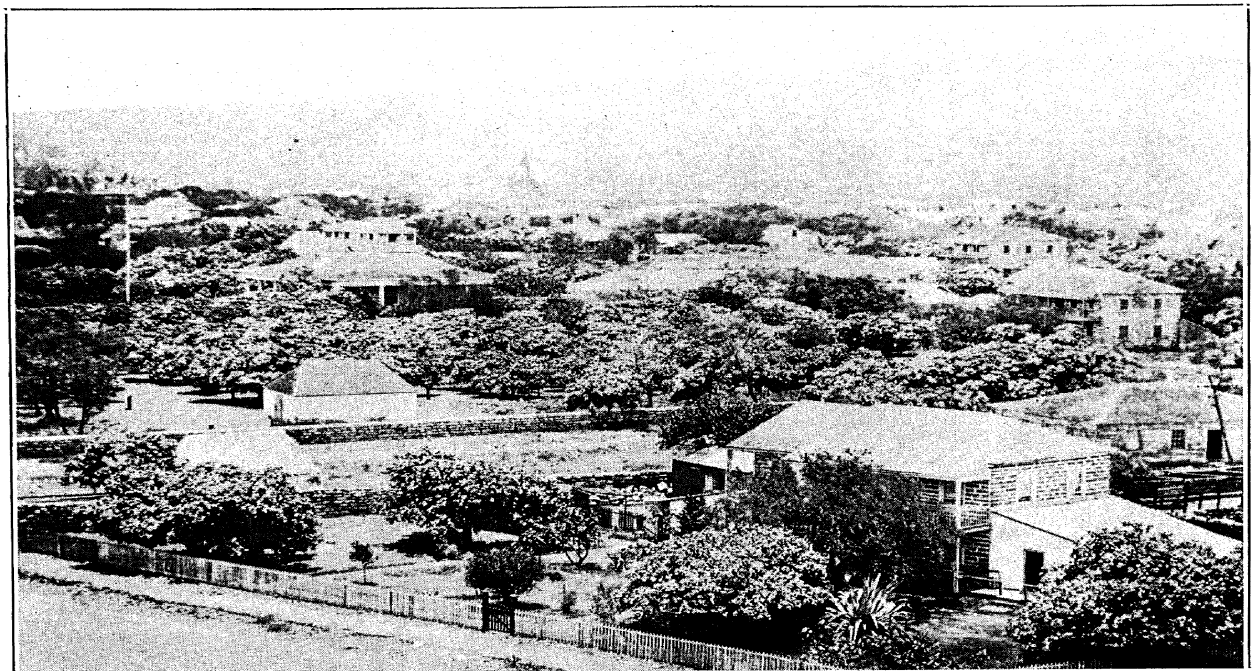
ica, for it was Kalakaua who personally sought at Washington a Reciprocity Treaty under which eventually the great prosperity of the Islands came.

The hopes of the Hawaiians for the perpetuation of the monarchy, and certainly of the line of the Kamehamehas, were blasted by the death of the little prince of Hawaii (Ka Haku o Hawaii) Albert Edward, the Polynesian Prince of Wales. The Hawaiians were deeply saddened by his death when he was only a mere child. Undoubtedly the passing of this brown-skinned boy had a great influence in the destiny of the Hawaiian Islands, and, inferentially, may have had much to do with the kingdom coming into the American Union as a territory. The Prince of Hawaii was the only son of Alexander Liholiho (Kamehameha IV) and his consort, Queen Emma. His death hastened, the natives believe, that of the king who was broken-hearted over the tragedy. After their deaths, Queen was ever afterward known as Kaleleonalani (The Departing Spirit of the Heavens).

Kamehameha V is said to have been the most kingly monarch who occupied the throne of Hawaii. He believed in royalty; was manly, dignified, sensible and physically great—characteristics which distinguished him from his subjects and gave him much influence over them. He gave attention to all public matters, was friendly to the Americans, and favored every measure that tended to increase the commercial life of his country, and to make the capital city of Honolulu attractive to foreigners.

His first act, on assuming the royal power, was to refuse to take oath to the existing constitution of the kingdom.

Previous to 1840 the government had been an absolute monarchy, dispensed by a king and a council of chiefs. In that year the American missionaries induced Kamehameha III to sign a bill of rights of the people and the chiefs and to approve of a constitution by which the absolute rule and irresponsible authority of a throne was to be exchanged for a government of which the legislative power was vested in a king, a house of nobles, and a house of representatives elected by the people. In 1852 the same king assented to a constitution of a more democratic character, which gave to each branch of the government a check



View of Honolulu from old Kawaiahao Church tower, Honolulu, showing the old palace of Kamehameha III and Kanaina premises adjoining, thirty years before the present palace was occupied by King Kalakaua. From photograph taken by Dr. Stangenwald about 70 years ago, among the first ever taken of Honolulu. From collection of Albert Waterhouse.

upon the other and granted suffrage to all men who had attained twenty years.

Kamehameha V disbelieved in the theory that all men are born free and equal. He understood the nature of his own people better than many who theorized for them. He wished to give his office more importance in the administration of the government, and to limit the popular suffrage by a qualification of personal income, and certain intellectual acquirements, to be possessed by the elector and by the representative. He therefore refused to take the oath when he came to the throne, but called a convention to alter the constitution. In brief, he declared, like Louis of France, "I Am The State."

The convention made a spirited and determined opposition to his wishes. After five weeks of discussion the king lost patience and made known his intention in a remarkable address. He insisted that it was clear to him, if universal suffrage were permitted, the government would soon lose its monarchial character. He was a prophet. This actually occurred decades later. Therefore, he abrogated the constitution and said: "I will give you a new constitution."

The convention was dissolved. Within a week the king announced a new constitution which remained the fundamental law of the land until a change was forced from Kalakaua in 1887, another in 1889, and all constitutions were abrogated in 1893 when the throne was overturned.

The new constitution announced that "the kingdom is his," and centralized all political power into the hands of the king; made his person sacred, his ministers responsible; he ignored the theory of "free and equal" birthright; and prescribed property and certain educational accomplishments for a voter.

In the reign of Kamehameha many public improvements were launched, such as public buildings, but these improvements reached their zenith in the reign of Kalakaua. His government was animated by a spirit of enterprise befitting a larger sphere.

But what constituted the golden days of the reigns of the last of the Kamehamehas? It was the isolated life of the people, far away from other worlds, without wireless and telegraph, without

telephones and automobiles, but there was an air of contentment. Life went on slowly and charmingly. There was a plentitude of provender from sea and land. Everything revolved about the court. And here was a typical ceremony of the opening of the parliament or legislature in the time of Kamehameha V; as described by William R. Bliss:

The Parliament of Paradise meets in Honolulu on the last day of April in each alternate April. Its meeting is an event which astonishes the natives and gives the white people an opportunity to air their well preserved fashions in the splendor of a royal court.

A stranger can see that something unusual is at hand, from the street sights. National, consular and society flags are flying from the hundred flagstaffs which adorn the city. Natives dressed in clean cottons, their hair sleek with cocoanut oil, their heads adorned with strings of yellow mimosa-blossoms, are shuffling along the sidewalks, and, mounted on shying ponies, are loping through the streets. I encounter men in uniforms rushing furiously toward the palace. Sauntering along the street, under an umbrella to shield me from the tropical sun, I meet white women in black silks and darker women in white muslins wending their way to the courthouse—a large square coral building on Fort street (now a part of the American Factors, Ltd.) Its second story is the legislative hall until the new parliament buildings are completed. At other times, it is the chamber of the supreme court of the kingdom.

Spectators, admitted by tickets, occupy seats in the center of the hall—the whites in front, the natives in the rear. In this throng I recognized the oldest missionary and the latest invalid, from the States, and between these two extremities, I see represented all the gossip and fashion of Honolulu. In front are seated the nobles and representatives comprising the legislature—a curious mixture of Hawaiian and Anglo-Saxon men, of which the Hawaiians are decidedly the best looking. On the right of the rostrum are the ladies of the court, most of them Yankee girls once. On the left sits the black-clothed minister of the United States, the British and French commissioners, the officers

of the British frigate "Scout," now in port, and the consular corps, all in gold lace, gilt buttons, swords, and whatever else adds pomp and circumstance to the occasion. There is an apothecary, consul for Austria; a whaleman's agent, consul for Italy; an auctioneer, consul for Chili.

At 12 o'clock exactly the king leaves Iolani Palace on King street, and a salute is commenced at the battery on Punchbowl Hill. In company with his chamberlain—a white man—he enters a brouche drawn by four horses and is escorted by his staff on horseback, and by the Hawaiian army which consists of two companies of natives with a company of whites sandwiched between them.

Now the procession has turned from King street into Fort street! for we who are waiting can hear the band playing the favorite air, "Ten Thousand Miles Away," which has aroused the town from its sleep many a morning lately. Soon we hear the strains of "God Save the King," expressed with an extra quantity of base drum, and we know that the king is alighting from his carriage in front of the courthouse.

In a few minutes the marshal of the kingdom enters and throws over the chair of state the royal mantle, or mamo. This is one of the treasures of the crown. It was the war-cloak of Kamehameha I, made of bright yellow feathers taken from a bird called the mamo, which was found only in the mountains. As each bird furnished but two feathers for it, one from under each wing, the birds required to supply the material were innumerable. It is four feet long and spreads eleven feet at the bottom. Nine generations of chiefs were occupied in making it. (It is now in the Bishop Museum in a hermetically sealed case, and open for the view of travelers once a month.) Of course everybody looks at this historical mantle with interest, but not for long; for now there enter four native men in dark broadcloth overcoats and capes, and black silk hats of stovepipe style, bearing the royal kahilis—emblems of the royal presence. These are long staffs, whose upper part, for two or three feet from the top, is covered with brilliant bird feathers of various colors, fixed at right angles to it, looking like a gay chimney-sweep's brush.

These four men with kahilis erect, stand at the four corners of the rostrum; when now enters the chancellor head of the supreme court of the kingdom (a New England born gentleman); then the King, Kamehameha V; then, at a respectful distance, the ministers and staff officers—all white men in brilliant uniforms.

I cannot repress a smile at the appearance of these civilized men, caparisoned with barbaric glory! There is our American-born banker, a scarlet ribbon around his neck, from which hangs the sparkling insignia of Hawaiian knighthood. There is the little minister of finance, an excellent American-born dentist. There is the tall, scheming minister of foreign affairs, also minister of the navy that is yet to be, and of war not yet declared, once an American lawyer. There is the dignified minister of the interior, general manager and police supervisor of the kingdom, once a crusty Scotch physician. There is the attorney-general of the crown, who recently went to New England and married a wife. All these are in cocked hats and blue broadcloth, with gilt bands, laces and decorations; their rapiers buckled at their sides, and they themselves appearing to be very uncomfortable.

When the King enters the hall the audience rises and every eye is turned upon him. He looks like a King; large, tall, broad-shouldered, dignified, portly, self-possessed. He is faultlessly attired in a blue dress coat with gilt buttons, black trousers, white vest and white kid gloves. He walks deliberately to the chair, like a man who understands what is expected of him. After a prayer in Hawaiian, by the archdeacon of the Episcopal church, the assembly rises to its feet while the king stands up and reads from a page in a velvet folio his speech to the legislature, in the Hawaiian tongue. Then he turns the page and reads the same in English. He congratulates the legislature on the permanent establishment of steam communication between the Islands and California, and the Australian Colonies, considering the money devoted to that object wisely expended. He says that agriculture is the life of the nation, and has repaid those who have pursued it during the past two years; that, since their adjournment, he has signed a treaty of amity and commerce with the Emperor

of Japan; that the proposed Treaty of Reciprocity with the United States has not been ratified. He informs them of the death of Queen Kalama, wife of Kamehameha III, and with the customary generalities about education, justice, peace and prosperity, he concludes with the words, "We do now declare the legislature of the Kingdom opened" — "Ke kukala ia ku nei ua weheia keia Ahaolelo Kau Kanawai o ke Aupuni."

Then he retires to an adjoining room, where he receives the congratulations of those who have a right to receive them. Entering his carriage, he is driven at full speed to the palace; the natives crowding along the sidewalks after him, saying to each other, "Ka Moi! Ka Moi!" — "The King! The King!" and his four kahili-bearers running by the side of the carriage, each one trying to keep his place by the wheel. The staff officers gallop pell-mell after him; the immense army marches leisurely back to its quarters, following the noise band; and the legislature adjourns until the morrow. So Bliss wrote of a colorful historic function Hawaii nei.

That describes a typical official day in Honolulu during the reigns of the Kamehamehas. It was so during the reign of King Kalakaua. He was kingly, dignified, soft-voiced, speaking in the purest English, suave, polished, courteous, and who in time was surrounded by those who loved the little opera-bouffe court, and Hawaii was lauded to the skies by travelers, poets, writers, musicians. All were golden days.

The court life of the Kamehamehas commanded the admiration of distinguished royal guests of foreign nations when a coterie of beautiful Hawaiian women comprised the train of Queen Emma, whose charm of manner and face caused many a heart-flutter among the foreigners who were guests of the monarch. Of all that galaxy of Hawaiian beauty only one or two remain alive in this year of 1922, and like Empress Eugenie, the most beautiful woman upon a European throne in her time, these survivors have become obscure as time and politics have changed the trend of their lives and careers. Of all who gathered about the court of Kamehameha IV as court ladies, only the High Chiefess Kekaniau Pratt survives.

The days of the reigns of Kamehameha IV and V, viewed from the present time, may be regarded as indolent ones, but it was a period when every beau and belle, every matron and maid had been measured, weighed, appraised and set in place in the social circle. There was much warm social life in Honolulu. Men and women from all nations formed the social community. The sentiment of Honolulu society was the sentiment of the songs which Dora sang to David Copperfield—"generally to the effect, that, whatever was the matter, we ought always to dance." It was pleasing to see with what enjoyment both white and Hawaiian Honolulu tripped the light fantastic toe; whether the occasion was to be a reception of the officers of a visiting frigate, the christening of a new hotel, a fire company's jubilee, the marrage of a belle, or a birthday anniversary, the host on the latter occasion, commencing it with a picnic in the country and ending with an exhaustive dance in town. A king at hand was the leader of society. Queen-Dowager Emma was next, who sometimes summoned society to dance at her pleasant home in Nuuanu, called by the everlasting name of Hanaiakamalama. Next were the cabinet ministers and so on down the line.

On the arrival of a war ship the officers were presented to the king at his palace, always at noonday, when the sunlight glistens with best effect upon the resplendent gold of scabbards, buttons, epaulets and laces. The visit is soon returned by the king, attended by his staff and cabinet, by the governor and his staff. The wives must also go. Good wines are always in the lockers of the frigate, and good dancers in her wardroom. The frigate mans her yards, fires a royal salute, gives her guests to eat and to drink and sends them ashore with noisy courtesies. The officers of the ship are now welcome to the hospitalities of society.

On a succeeding day two or three foreign consuls may be seen pulling off quietly in a boat to visit the frigate, take a drink, and receive a salute; after which they return as quietly to their shops and relate the adventure. Until the 19th amendment was adopted the best cocktails were always to be mixed in the cabin of the captain and in the wardroom of the frigates,

then the steam wooden-walled warships, and until recently the leviathan steel battlecruisers of the modern day.

"Steamer day" was the most important day of all, for the mails came, and for a few days the town was agog with interest, the latest gossip, and then gradually eased down to await the next mail steamer.

CHAPTER XIX

MERRY DAYS OF KALAKAUA, REX

COURT OF BOHEMIANS.

THOSE were bright-hued decades of Hawaii when Kamehameha III reigned, back in the 40's and 50's of last century, the years of the full skirts made from brocaded Chinese silks and satins brought to Honolulu by traders; the days of the odd shaped holoku (mother-hubbard) with the leg-o'-mutton sleeves; the days when the shoulders of the women, especially those of the royal court and of society, were draped with Chinese shawls and the coiffures were surmounted by high-backed Spanish tortoise-shell combs brought from Mexico and South America, and because of the combs and mantillas and brocades it was a court savoring much of Spanish and Chinese influence in the modes. In the early part of his reign the era of the Ancient tapa (fiber cloth) covering for women was passing and they were yielding to the insistent call of civilization's decrees in raiment. It was a period when the men rode vaquero-style with tasseled sashes of brilliant colors, embroidered silk shirts, broad-brimmed hats, and jingling spurs, for the Spanish saddles were incomplete without these accouterments, even to the whip stocks.

It was a lavender-scented period when Kamehameha IV and his lovely queen, Emma Kaleleonalani, occupied the throne. Royalty felt the influence of the British court and its requirements for the conduct of the social functions, the era when the Victorian influence pervaded civilization's realm. Both Kamehameha IV and V, aside from their own personal manner, had acquired a polish in foreign lands, for they had traveled abroad with Dr. G. P. Judd, who was a high official in the courts of the Kamehamehas. Queen Emma, particularly, leaned toward the

English and as a result the court was greatly Anglicized. Both rulers, Kamehameha IV and Queen Emma, presided with dignity and it was considered elegant. Low bows and obeisances, quiet dignity in the throne room during receptions and levees were charming features of this royal court of the Pacific, but it was also a merry one. This, of course, is the social side of the reign. The cares of state, the administration of government, the troubles that beset a throne and a crowned head, were other matters, a part of history with the rough corners still unsmoothed. Kamehameha IV was the suave, elegant ruler. The balls were brilliant in his reign because of the galaxy of Hawaiian beauties, his court being noted for its beautiful women.

His brother, Kamehameha V, was the stately and dignified ruler who brought to his court all the pomp and ceremony that were existent in courts abroad. He was the diplomat and a stern ruler, yet, like all Hawaiian monarchs, given to asserting much of his authority in public and exercising all the perogatives of his rank.

But the exotic flower of royal life came to full blossom in the reign of King Kalakaua—"Rex" as he was familiarly referred to—for it was then that Hawaii became the mecca of travelers and Honolulu became a capital of more importance to the world and the home of the American navy in the western sea. That in itself brought an unusual amount of social life into the kingdom and particularly into the court. Artists brought their palettes from Europe and America to Honolulu; writers came with their pens and paper to record their thoughts of the charm of life in the miniature kingdom; musicians from abroad caught the soft, golden melodies of Hawaii nei in the web of their compositions; diplomats brought the elements of statecraft to Honolulu and watched the intriques behind the palace doors.

It was a reign of joys and sorrows, of splendor and tawdriness, for adventurers wormed their way into society, but it was a reign which was more or less brilliant and the festivities at the palace, for a new palace was built for Kalakaua and his formal coronation years after his accession, were costly but splendid functions lasting for days. Kalakaua had toured the world and

visited dozens of royal capitals, and must have a coronation of his own. To Honolulu, on February 12, 1883, came envoys extraordinary from brother kings, sent especially to be present at this first formal coronation ceremony in the mid-sea Polynesian kingdom, for Kalakaua had a real crown placed upon his head, one that was fashioned in Paris, as were the glittering orders and decorations that were employed much as orders and decorations were employed abroad. He was an extravagant monarch.

So, on the brighter side of Kalakaua's reign, the balls and receptions at the palace, upon the decks of warships, the garden parties at Princess Likelike's home at Ainahau, Waikiki, where Robert Louis Stevenson used to visit so often in later years, was the side that appealed to visitors to Honolulu.

How many admirals today came to Honolulu then as middies; how many distinguished men and women of letters, the arts, persons of wealth and culture, came here, ever afterwards to be all animation when Hawaii was mentioned when Hawaii was only a lingering, sweet memory—

"Ua ohi pakahi ia aku nei e ka po"—
"The night has taken them one by one."

YESTERDAYS OF HAWAII NEI

DAYS of the long ago golden era of the Kamehameha and Kalakaua regimes of Hawaii nei, when the latchstrings of hospitable homes of Hawaiians and haoles (white-foreigners) alike hung outside never-locked doors, seem very far away to kamaainas today. Kamaainas lived in those delightful days and nights and revelled in an atmosphere which breathed of good cheer and royal times, for decades ago when royalty was atop the social whirl and held sway in these fair isles of the Pacific there was open sesame to the pretentious residences of Nuuanu's aristocratic avenue—the bungalows upon The Plains, or the small, possibly ungainly, but cozy little vine-embowered homes of the Hawaiians rising in the midst of green taro patches.

Kamehameha V, the most stately of all Hawaiian monarchs, who said, "I am the State," and abrogated the Constitution granted by Kamehameha III. Dignity and ceremonial observances due his rank made him a notable figure in Hawaiian history.

Queen Kapiolani, the beautiful consort of King Kalakaua, whose monument of worthy deeds is the Kapiolani Maternity Home in Honolulu.

Many may be the links connecting a kamaaina today with his wished-for-again monarchial past of Honolulu. Some may be withered flowers preserved between the leaves of books through the decades, as reminders of receptions in an afternoon, a luau in the evening, a picnic or a gorgeous entertainment at a country home of a wealthy and hospitable Hawaiian one week, or of a haole the next.

Often the memories recall long horseback rides home in moonlit evenings when the kamaaina was a young girl, when romance and love overshadowed all else in life and when the companion was a dashing naval officer, an American middy perchance, who today may be an admiral, and only recently the quarterdeck companion of British royalty and the peerage. The memories may recall many dashing officers or the gallant blades of the town prone to compose songs in English and in Hawaiian dedicated to the daughters of Hawaii nei, later to be set to music by Hawaiian musicians and then to cascade in melodies down the ages for others to hear and to make Hawaiian music—the sweet languorous, slow, deep-toned melodies with their accompaniments of strumming guitars and tinkling ukuleles—the music that ever haunts the memory.

There are many names associated with the rare hospitality of those former days, particularly during the reign of King Kalakaua from 1874 to 1891. There was John A. Cummins, of Waimanalo; Edwin Boyd of Maunawili; the Princess Likelike, wife of A. S. Cleghorn, and before them Captain Meek, "The Lord of Lihue Ranch;" the Robinsons and Holts of Halemano and Oahu nui. There was Captain Makee and his family, mostly charming daughters, and the two sons, at "Ulupalakua" upon the slopes of the ancient crater of Haleakala, a beautiful home and an atmosphere of open hospitality in what visitors called "A Garden of Eden"—"Ulupalakua"—where many young men who had dropped off from sailing ships at Maui ports, found a cordial welcome and work. Many of them today are prosperous citizens. Naval men, whose vessels anchored off Lahaina, never felt they had really seen Maui until they had dined at "Ulupalakua," where the door panels were decorated by distinguished artists who were

entertained there. There was Col. Samuel Parker, the friend of Kalakaua, the "feudal lord" of Mana, Island of Hawaii. His wonderful home high up on the slopes of Mauna Kea was known from Europe to Asia, for there was always generous, openhearted hospitality at Mana, where the lord and master spent lavishly to entertain guests.

Then over on Kauai, the Garden Isle, there were the Sinclairs, Gays and the Aubrey Robinsons, the Rices and Wilcoxes, monarchs for a time of all they surveyed on the beautiful island whose hospitality has never ceased even to this day.

Not alone were the few conspicuous ones whose lavish hospitality gave them fame, the only ones who were hospitable. Many were the tales of hospitality carried back to New England by the captains and officers of whaling ships. The homes of Honolulans generally were open to them for early Sunday morning breakfasts. The captains rode out to these homes taking with them pickled tongues and sounds and other edibles from the ships' stores, brought around the Horn from New England. Upon the tables were eggs and chickens added to the offerings of the guests. These were the nine o'clock breakfasts that became popular, a charming custom that is still adhered to by many kamaainas,, for kamaainas in this day enjoy a Sunday morning repast with Sanford B. Dole at his delightful home at Diamond Head.

When John Cummins, who was a part-Hawaiian of very distinguished appearance, entertained, it was upon a vast scale. His sugar plantation covered a part of the Waimanalo plain. There was his private race course and his stables filled with fast trotters, pacers, and runners. There were many cottages near his own home, a group for the men guests and another group for the women. Sometimes there would be fifty, sometimes a hundred guests, most of whom left Honolulu at four o'clock in the morning on horseback. Arriving at Waimanalo they found tables groaning with the best food that land and sea produced. It was a merry party, lasting several days. There would be a fancy ball possibly, or a series of tableaux, always the hula,

music from morning till late at night and plenty to drink, but the host never touched a drop.

Mr. Cummins on one occasion opened the Kapiolani race track on a March 17, his birthday, and gave a luau and a race meet to which all the town was bidden and when his own swift horses, many of which came from the stables of Lorillard, the New York and Florida tobacco king, and many from the stables of Leland Stanford, of California, were the prize winners of the day, for they seldom could be beaten.

Another hospitable ranch on the Koolau side was Maunawili, home of Edwin Boyd. Upon her return from a party there one time Princess (afterwards Queen) Liliuokalani rode ahead of her cavalcade up the Pali Road and hummed and hummed and finally burst into song, a sweet melody that was new to the ears of her party. It was upon that ride home, accompanied by Mr. and Mrs. C. B. Wilson and Mr. and Mrs. Ned Bush that "Aloha Oe" had its beginnings, the most beautiful of all Hawaiian songs, the one that brings tears to the eyes of Honolulans abroad, and inspires a desire in foreigners to visit isles which produce such melodies.

When royalty rode to Waimanalo or Maunawili or to country parties they were accompanied by pa-u riders, a herald on horseback preceding the whole party an hour to announce their coming. It was a gay cavalcade when the king's party rode, the women riders wearing brilliant-colored pa-us, as required by Queen Kapiolani. She was a beautiful and graceful woman.

This recalls the days when Captain Meek controlled Lihue and Wahiawa on Oahu under lease from the government. He raised thorough-bred horses and his daughters rode the finest in the land. The Meek animals were known all over the Islands, especially his white horse called "Pu-a." His oldest daughter Eliza was often seen riding the horse through the streets of Honolulu garbed in a wonderful pa-u, with a dozen or more followers riding behind her wearing the same color of garment. Eli Meek, his son, was a magnificent horseman and the beau of the day. His youngest daughter, Becky, married Horatio Crabbe, chamberlain of Kamehameha and Lunalilo.

Kamehameha III (Kauikeouli), although a king, was one of the first ranchers in the islands, owning the largest on the Big Island, from the top of Mauna Kea to the sea. He had William Beckley for his partner and afterwards Olohana Davis. Beckley carried his own portion independently, calling it "Little Mexico," where he raised thoroughbred horses. This was at Waimea, and a portion of this is now the famous Parker Ranch, and famed long ago for Colonel "Sam's" lavish hospitality. "Billy" Cornwell and Prince David Kawananakoa owned the last string of horses during the days of the monarchy, and made Waikapu, Maui, the former's home, famous.

Many were the homes of large hospitality in and near Honolulu. J. I. Dowsett was one of the princes of hospitality, at his country place at Puuloa, near the present naval station, and also at Leilehua (now the great military post of Schofield Barracks), after he purchased the ranch from King Kalakaua, and at his old home at "Hauhaukoi," Palama, where there were garden parties, balls, receptions and poi suppers and luaus and dances afterwards. The Leilehua home was formerly King Kalakaua's shooting box, and in later years it was the first headquarters of the commanding officer of Schofield Barracks, the big United States division post.

In the old days Ford Island, in Pearl Harbor, was owned by Dr. Seth Porter Ford, the physician of Kamehameha IV and Princess Royal Victoria Kamamalu, and he entertained there, while later John Ii entertained royally there for his ward, the Princess Victoria. In subsequent years "Cabbie" Brown made Ford Island the rendezvous of good fellowship, and it was there that the Chiefs of Hawaii had their initiations until Uncle Sam stepped in, bought the island and converted it into Luke Field, the greatest army and navy aviation base in the Pacific today.

Up at "Ahipuu," where the home of George Sherman is now located near the Oahu Country Club, John Cummins also entertained lavishly, but was particularly noted for the reason that it was there a picnic was given for the Duke of Edinburgh in 1869. There are four principal events in Hawaii—Discovery of Hawaii by Captain Cook—Landing of the Missionaries in 1820—The smallpox in 1853, and the visit of the Duke of Edinburgh in

1869. Everything else dwindles into insignificance, but to the Hawaiians these four events radiate as the cardinal points of the compass of time.

Down at Kualoa, on Windward Oahu, Col. C. H. Judd entertained in fine style. At Waialua, Liliuokalani had a country seat and where she as the wife of Governor John Dominis entertained. At Esbank, Mr. and Mrs. S. C. Wilder brought within its hospitable door guests who found a charming welcome, where they danced and attended receptions and partook of wonderful refreshments. "Sweet Home" in Nuuanu entertained often. Queen Emma had a home at Kalaekao, near Ewa, where she entertained exclusively the members of Hawaiian royalty and her friends of the British colony. She also entertained very exclusively at her home at Nuuanu and Beretania, called Rooke House, where the Liberty Theater and auto park are now located. Hawaiian families and the British colony were always her favored guests, but the grandest functions she gave during the life of her consort Kamehameha IV, were always at Hanaiakamalama, now the home of the Daughters of Hawaii. The two homes of Mr. and Mrs. C. Afong, in Nuuanu and Waikiki, were the rendezvous of the navy and exclusive society, where balls and dinner parties were frequent and brilliant. During his service as Privy Councillor of the Hawaiian Government and afterwards as Chinese consul, he was a lavish entertainer. Mrs. Afong was part Hawaiian and part American. Her father, A. H. Fayerweather, of New York and Connecticut, was the first white sugar planter in Hawaii. Her mother was Mary Beckley, daughter of Capt. George Beckley, the English friend and military adviser of Kamehameha the Great.

Dr. John McGrew, called the "Father of Annexation," was also among the hospitable entertainers during the Lunalilo and Kalakaua regimes, his wife being considered one of the best gowned haole women of Honolulu.

The old English families, the Montgomerys and the McKibbins, were exclusive entertainers, their tennis parties being features. The beautiful Neuman girls were all belles.

There was "Old Plantation," the home of the Wards, where

an exclusive hospitality was dispensed as it is today. The home of Major Wodehouse, the British Commissioner, was notable for its functions, and his galaxy of beautiful daughters.

There were the Walker girls of Nuuanu, who were belles of that day. The Widemann girls were lavish entertainers.

The visitor to Hawaii in the days of Kalakaua found a rare and charming atmosphere of hospitality here and it was little wonder that writers, explorers, scientists, painters, travelers and wealthy men from San Francisco and New York, owners of palatial yachts should come to Honolulu to meet and know the king and partake of the wonderful hospitality of that era, and it is little wonder that naval officers, whether of the American, British, French, Russian navies, longed for assignment to the Pacific so that now and then their ships could drop their anchors in Naval Row, across the harbor, for they knew that cordial welcome awaited them ashore not only in the palace of the king and the homes of the hospitable, but from among the fairest of Hawaii's maidens, and a flower given to the sweetheart of that day, brings up sweet memories when it is found again after many decades between the leaves of a forgotten book.

GIDDY PALACE AND QUARTERDECK DAYS

NOW and then when kamaaina Honolulans straighten up shelves of old books or clean out ancient decks a flood of memories flows before them when an ornate "Carte de Danse," adorned with the familiar crown of the Hawaiian monarchy resting upon a tasseled pillow and surrounded by ornamental borders of elaborate design and coloring, comes to view.

This was of the age when the jessamine scent was borne on the breezes everywhere at eventide. At four in the afternoon the maidens strung leis of starry jessamine buds that resembled pearls, which gradually opened in their hair when they wore the fragrant decorations at a ball in the evening.

The little dance card was intended, when the palace chamber-

lain ordered it printed, to be of permanent value and he probably had a romantic idea stored away that in long days to come some of the belles and beaux attending the ball that night in the palace with the king and his queen viewing the formal throng in the brilliant throne-room, might come across the card again and dream over the joyous and thrilling incidents of this night of the past. It was printed on heavy card and folded. Upon the cover was the date, probably October 28, 1889, and upon the back cover within the gorgeous border was the crown above the familiar "KIK" surrounded by Kamehameha III's motto—"Ua mau ke ea o ka aina i ka pono" ("The life of the land reposes in righteousness").

But within! Ah, within! If the cover and the date recall terpsichorean memories to a belle or beau of that day, now perhaps a matron who has passed the half century of life, or a formal man of business, a captain of industry, perchance a retired capitalist, the two narrow pages within reveal a story of romance and adventure and perhaps of love—all that went with the brilliancy of a gay revel in the palace throne room, when officers of the navy and marine corps, perhaps of both the American and British navies, were ashore in their full dress uniforms all aglitter with gold lace (a dashing corps of men in those days when the marine officers were described as "very gay fellows" and the navy "dashing").

There is the "Order of Dances" on one page and opposite, "engagements." How old fashioned and pleasurable the pretty souvenir Carte de Danse numbers read. But where is the "Fox Trot," the "One Step," the "Hesitation," the "Ragtime?"

The tiny ornate pages recall, however, the music of Strauss—"The Blue Danube"—and other ravishing waltzes, those dreamy waltzes when people danced for the sheer love of the beauty in dancing, and had no idea of giving acrobatic exhibitions. There was the old-time Lancers, such as was danced half and three-quarters of a century and more ago in America and England, at the old army posts under the shadow of Old Glory and the Union Jack, when old as well as young laughed and cantered to

the "right" and to the "left" to the stentorian commands of the "caller."

Do you remember, you matrons and staid old business men of today, when you were rollicking young women and dashing young gentlemen of the golden Kalakaua reign, or of the brilliant days of the Kamehameha regime, when you basked in the sunshine of the royal court, opera bouffe though some cynics term it—when you received in the Kalakaua days a great big envelope embossed with a golden crown and within it a great big card in gold lettering reading like this?

The Chamberlain of the Household
Is Commanded by
HIS MAJESTY
To invite Miss.....To a Ball
At Iolani Palace on
the 28th Day of October, at 8 o'clock
Full Dress.

Then that evening was received a Carte de Danse. There came the Lancers danced to the music of the white-coated musicians of the Royal Hawaiian Band, and an officer had already come up, sought your carte and pencilled upon it "Barnett." Let's see, yes, he's Major-General Barnett, head of the marine corps today, with a brilliant war record, but in 1889 he was dapper Lieut. "Georgie" Barnett, of the old wooden man-o'-war Iroquois and today a major-general in the marine corps and as dashing as ever despite the flow of years. Then came the waltz music, "1001 Nights," and near it was a pencilled "Sim" (or it may have been back in 1887) or further back, but no matter. "Billy" Sims, the directing admiral of the American fleet overseas in the World War, friend of King George, pencilled his name on the Carte de Danse of many a Honolulu belle and danced well. Many dowagers of Honolulu today recall "Billy" Sims as a dashing beau. The Polka (one has to say it twice to recall there ever was such a dance), music, "Dragoons," and the name "Blandin." Jovial Ensign Blandin, of the Alert and Nipsic, who went down with the Maine in Havana harbor. There is the "York" with Paymaster Harry Webster's name attached.

Death hovered over King Kalakaua when this picture was taken on November 28, 1890, aboard the U. S. S. Charleston. The cruiser was conveying His Majesty from Honolulu to San Francisco, where the king intended seeking health. The vessel reached the Golden Gate December 4. In January the King died at the Palace Hotel. With the King were the officers of the warship. (From photograph in the late Queen Liliuokalani's collection.)

The girls doted on Harry for he was a wonderful dancer. The Waltz again, whirled to the delightful music of the "Mikado," for Gilbert and Sullivan were then in their heyday of popularity. Opposite is the name "Hilary P. Jones," now an admiral in the highest rank, but then an ensign, who came here with the Nipsic after the Samoan disaster. But his fame rests on the fact that he brought the "two-step" to Honolulu and inducted the girls into its mysteries

Can you remember, girls of the Monarchy, the Schottische played to the tune of "Fifteen Dollars," and the waltz again played to the divine melody of "The Gypsy Baron," a melody which is as much Hawaiian as any real Hawaiian melody? The "Gypsy Baron," with its dreamy, entrancing air made a Hawaiian moonlight night one never to be forgotten, especially if it was a ball at the palace and in addition to the dash and gayety of the navy and marine corps officers as there was added the brilliancy of the diplomatic corps and the court attaches and ladies of the court.

There were other balls in other months and other years, and there were officers coming and remaining awhile and going away on cruises again, but coming back until they were kamaainas and, let it be said softly and gently, the return of the warships was eagerly awaited by the island sweethearts, haole and Hawaiian alike.

There are old women in Honolulu today, grandmothers, who recall the days when Admiral Wilkes came to Honolulu with his American frigate, a three-decker, and they danced aboard, going to the ship in hoop skirts and low neck waists in the afternoon, and when they left the ships they were met ashore by native runners and two wheeled carts in which they were placed and escorted to their homes, their uniformed beaux from the ship trotting alongside.

Then came the later days of the Lackawanna, the Tuscarora, the Mohican, the Wachussetts, the Portsmouth, the Vandalia, all of the American navy, and the Champion with Captain Rooke and his group of fine officers, and the Reindeer and the Espiegle and many other warships flying the Union Jack of Queen Victoria's

day. And then came French and Russian warships, warships from all over the world, even the Argentine officers of visiting cruisers from that nation becoming great beaux, while the Italian warships always had a member of royalty aboard, which presaged many wonderful receptions and dances ashore and royal times aboard for the girls.

There was just as much interest among the girls of the Kalakaua period in going aboard a warship to dance away an afternoon or an evening on the quarterdeck as in going to a ball at the Palace. At the old Boat Landing on Queen street the girls and their chaperons were met by junior officers in launches or the ship's big boats rowed by sturdy bluejackets, and escorted to the warship anchored in "Naval Row" across the harbor, far away from the down town throng. The warships were not too distant, however, for immediately a warship dropped her anchor in the row a telephone was put aboard, and hour after hour, the belles of Honolulu conversed over the wire with the officers and made their engagements for dinner parties, horseback rides, dips at the beach, picnics and all manner of good times. Often the king would go aboard to attend the afternoon dances, attired in white flannels and attended by Prince David, Prince Kuhio and his chamberlain, Col. C. P. Iaukea, who, in his day was also one of the gallants of the period, who, as an envoy extraordinary, visited every court in Europe, or Col. James H. Robertson or young Purvis.

The dances on the quarterdeck were ever-to-be-remembered occasions. From 2 to 5:30 the ship's band played and the officers attended strictly to the business of entertaining and doing it royally, serving ices and salads, and there was always a great punchbowl, for aboard each warship was a past master in the art of concocting the most wonderful punch ever tasted.

There were later days when the U. S. S. Charleston was here, when the admiral, captain and officers not only gave balls on the quarterdeck of the ships, but entertained formally ashore at the Royal Hawaiian Hotel. Admiral Kimberley and his officers entertained aboard the Vandalia in 1888, and the admiral and officers of the flagship Mohican entertained later on, but the

Wachussetts was here in 1883, and established a reputation for exceptional hospitality.

When the Tuscarora, the Lackawanna and Portsmouth and Benicia came here in the 70's, Admiral Belknap, then a captain, became one of Honolulu's great friends, and among the junior officers were William Whiting, later admiral, who married a Honolulu belle; Ellicot, a middy, now an admiral, and Admiral Fletcher came as a junior in the 80's and walked to Nuuanu cemetery in the funeral procession of Queen Emma. He returned to Honolulu in 1919 as a rear admiral and in command of Pearl Harbor Naval Station. There was Admiral Brown with his aid, Lieutenant Blow, during Liliuokalani's ascension, and Admiral Hugh Rodman and Victor Blue, and Major "Tippy" Kane, and "Dearie" Miller, dashing "blades" of the marine corps.

The "townies" grouped together in the old and famous "Maile Club" and entertained the officers ashore at dances in the old Royal Hawaiian Hotel.

The beaux of that early day were "Jimmy" Dowsett, Harry Whitney, "Jack" Dowsett, "Bonnie" Monsarrat, "Cabbie" Brown, H. R. Macfarlane, Arthur Richardson, Cecil Brown, Col. Sam Parker, Bruce Cartwright and many others, many of them as dapper today as then. Later on the "townies" that were always welcome aboard were "Ned" Dowsett, Faxon Bishop, Ed. Tenney, Dr. George Herbert, Sam, "Kauka," and Jamie Wilder, "Tommy" Cummins, "Willie" Graham, Captain Haley, Captain Smythe, Francis Hatch, Curtis Iaukea, Jimmie Boyd, Antone Rosa, Sam Maikai, "Johnnie" Walker, Herman Focke, Henry McGrew, Dr. C. B. Wood, genial Paul Neumann, whose house was the "home of the navy," Tony Afong, Paul Isenberg, Harry von Holt, "Joc" Carter, Mark Robinson, "Mannie" Phillips, Sam Louison, Sam Monsarrat, Carl Wideman, the Wodehouse boys, McInerny boys, George Potter and Montgomery Mather, the "dude." Many of them are still in Hawaii, white-haired, and full of reminiscences of the "golden days."

The finding of an old carte de danse recalls many pleasing memories of old palace and quarterdeck days in Hawaii nei, and brings to mind the poem which a naval officer, popular in those

days, wrote when his vessel had sailed out of old Honolulu harbor leaving all the entrancing Honolulu days and nights, the strum of the guitar and tinkle of the ukulele behind, for he, too, was sad when he said:

"The breeze blows down Nuuanu's vale,
And wafts us o'er the swelling tide;
The jessamine scent borne on the wind
Comes to us fainter from the shore;
Nuuanu's vale is growing dim,
The harbor's past—we're on the sea,
Abeam are breakers rolling in
Upon the Beach at Waikiki;
Leahi's peak looms 'gainst the sky,
Fair Honolulu's lost to view;
We'll oft recall these isles gone by
And all the fair ones that we knew;
Dark eyes their witching glances cast,
Sweet voices sang in the lanai
Of moonlit rays and hours past
'Neath tropic skies in happiness.
Fill up your glasses, let us drink
To all our friends we've left behind,
God speed to you and all your race,
For dearer friends we'll never meet.

LAMENT OF THE KAMAAINA

ISOLATION was, after all, the dominating charm of Hawaii, of Honolulu, in those old days before the cable linked the Islands with the news of the great round world; before wireless mysteriously bound them closer not only to the mainland of America, but with the romantic and little known isles of the South Seas, where primitive life may still be found; before fast steamers replaced the beautifully built, long, rakish vessels with masts and sails, whose every detail breathed the spirit of adven-

ture and voyages to strange lands, and long sojourns apart from civilized realms.

Honolulu today is a city much like any other city of its size, either inland or on the fringe of the coast. It is modern in its paved streets, its clanging trolley cars, its traffic police, its office buildings and hotels, its "movies," and its politics. Even the waterfront has changed to what is considered the last thing in wharf arrangements, bunkering and oiling of ships, and loading and unloading cargoes.

The life at famous Waikiki Beach is similar to that at Palm Beach and Del Monte, for Dame Fashion has extended her realm from Paris and New York to Honolulu. The stores resemble those in San Francisco. The automobiles are like those everywhere else, and the rates and routes are similar.

Is it any wonder that a kamaaina (old inhabitant) laments the "old days"—the "good old days?"

Isolation, after all, was coupled with the abundant tropical verdure, and the fine Hawaiian race was then unspoiled by too close contact with all the world.

A week or two weeks went by in those old days between arrivals of slow steamers from the States. Used to living apart from the rest of the world, the nonarrival of steamers did not particularly annoy, irritate or embarrass any one, resident or traveler. Travelers in those days were travelers, not tourists. Their voyages and cruises had been planned with elaborate care and they came here for a sojourn. It was not then a trip. It was a journey and they "sojourned" in the charming mid-pacific Eden. They came to remain weeks, enjoying the slow, but pleasant and interesting life when royalty presided in the present-dav capitol, and all things, official and social, revolved around the king's and the queen's plans, and stayed months.

Old time wooden warships of many nations remained many weeks. The officers became a real part of the island life. They made life-long friends. They came, many of them, as "middies" or lieutenants, and often returned in later years as captains and admirals to receive the same old hospitable aloha as in the past. This past was not always away back in the days of the Kameha-

meha's but generally in the latter days of the Kalakaua and Liliuokalani reigns and the changing days of the Republic of Hawaii.

Those were the days when writers and painters, poets and diplomats, explorers and scientists delighted to leave the busy mainland behind them and sail across sapphire seas to Honolulu, a romantic land, which lived up to their expectations, for they found a charm in the life of the royal court, and the hospitable homes of the haoles (white residents) and the Hawaiians alike. They reveled in the horseback trips to the Pali and out to Waimanalo where John Cummins, gallant Hawaiian gentleman, entertained.

Those were the days when the island steamers were small, but the passengers found pleasant companionship when they went to dreamy old Hilo and rode horseback or went in stages up to Kilauea volcano, where, upon the rim overlooking the seething caldron of lava, they found the hotel to be a log cabin with a "modern" addition, consisting of a frame section. Another charming visit then was a trip to Mana, high up on the slopes of Mauna Kea on Hawaii Island, where house parties were given by genial Col. Sam Parker, close friend of royalty and Hawaii's bon vivant.

The pleasures of those days were long drawn out. The auto had not come to annihilate time and distance. What the travelers saw in the old days they saw long and drank in and absorbed the atmosphere of old Hawaii nei, which prompted the writing of many books on Hawaii, tributes of a rare character to the beauty and charm of the Islands.

The hotels were the rendezvous of all who came here as well as the resident population. The Hawaiian Band—it was "royal" in those days—was an interlocking feature of everyday life, with picturesque Capt. Henri Berger, who was sent to Hawaii by Emperor William of Germany in 1872, to organize the Hawaiian Band, always wielding his baton at the palace, at the wharf and aboard warships.

The isolation of Hawaii drew Robert Louis Stevenson, Charles

Warren Stoddard, Mark Twain and many preeminent writers to bask in the sunlight of its picturesque life.

It was a pleasure in the old days to wait for a steamer for days and days, and then to hear the siren whistle down town blow three long blasts. Honolulu got slowly into motion. In two hours the old Rio Janeiro, or the City of Peking, long, narrow, rakish looking steamers with towering masts and sharp bows, would turn in from the deep sea and start up the channel.

Those were the days of countless hacks. Those were the days of Pain's mule cars, little rolling compartments drawn by diminutive mules—cars which stopped opposite the meat shop while milady went in and got her package of meat and then resumed her seat and was trundled on homeward.

Those were the days when the old Bell manual telephone system was one which had a real male "central," who had only to throw a switch and all bells in residences jangled and "central" announced that the Rio Janeiro was "coming in." Those were the days when Mrs. Ledyard Lansdel would telephone to central and say that if anybody rang her up in the afternoon please tell her she was over at Mrs. Castle Helemai's until 4:30 and to ring her up there. "Central" was awfully obliging in those days, and kept the social calendar moving. A concert was to be given that evening in the old Opera House by a singer just arrived, say, from Australia. The manager told "central" and "central" opened up all phones and informed the town that the performance would start at 7:30 and so on. Today Honolulu is a city of automatic telephones and cables and radio systems which keep Hawaii in constant touch with the outside world.

So, when the steamer came up the channel, hacks joggled over the uneven streets toward the "Pacific Mail wharf," the most important wharf in those days. It was about on the site of the huge present day piers, 6, 7 and part of 8, only it was built parallel with the shore. It was long, low, saggy and the dirt of ages clung to it, but the people in the old days had a lot of affection for "Pacific Mail wharf."

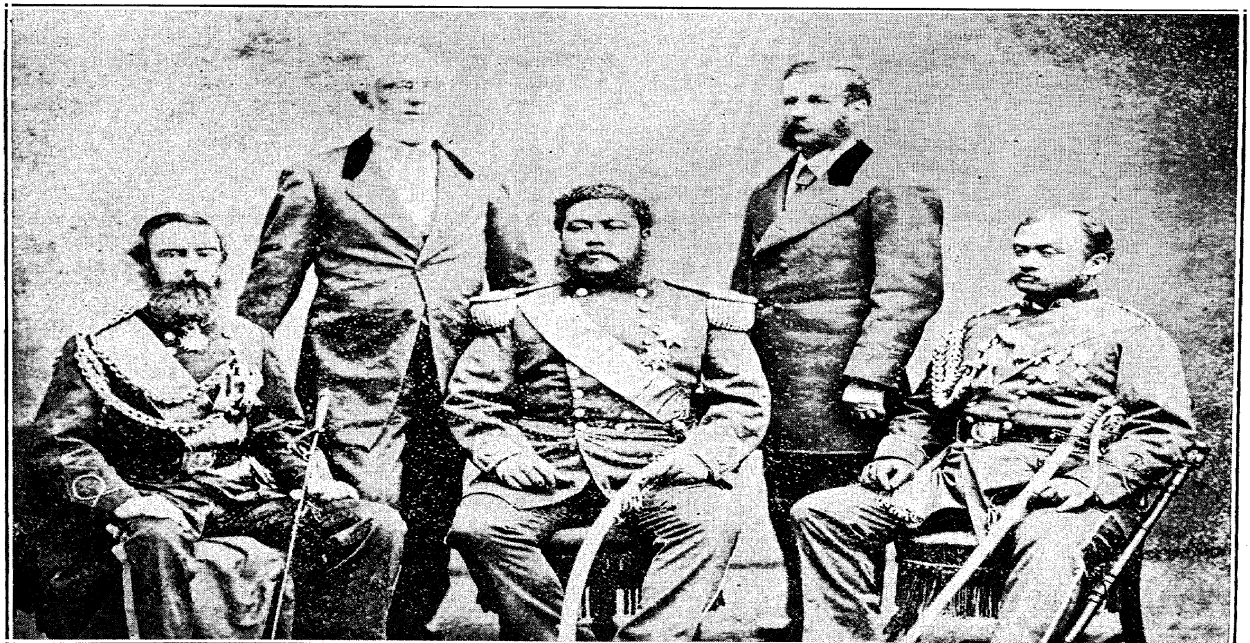
The boat came up to the dock. The Hawaiian Band was always there and played it in. Everybody on the wharf wanted

to show hospitality to every traveler aboard the ship. Strangers they might have been all their lives, these travelers from Akron, or St. Louis, or Council Bluffs, or London or New York, to the people on the dock, but that didn't matter. Often a stranger found himself in a hack with a couple of Honolulans, might have been men, and might have been young women, it didn't matter—on the way to the Royal Hawaiian hotel. And how the old hotel leaped into life after a somnolent seven days or two weeks. From the dock the Honolulans flowed into the hotel, and many into the cool basement barroom for Scotch and soda, and other things, too, and that night the band gave a concert in the bandstand in front of the hotel and the new people danced with "old friends" of a few hours, all Honolulans. The navy officers came up from their ships moored in old "Naval Row" and spent a pleasant evening, and plans were made by all for picnics and horseback rides, or bathing parties out at Long Branch or Sans Souci or the Inn, and dinner parties on home lanais or aboard the warships. Oh, they were real days, were those old days.

And how the San Francisco newspapers were read. Everybody went to the post office soon after the "boat" was in. It was the town's gossip rendezvous. Everybody in town met everybody else there, unless it was at the fishmarket. "Louis" and others sorted the mail. The townspeople sat around and watched the proceeding, and sometimes pitched in and helped. The women, haoles and Hawaiians alike, of the highest in society and others not so high, wearing holokus (loose Hawaiian gowns) and lauhala (leaf) hats to keep the sun off their complexions (in the case of the haoles). The holoku was the thing to wear then to do shopping or to go to the post office. But, how things have changed. A haole woman, kamaaina though she may be, seldom comes to town in a holoku, and even Hawaiian women are enveloping their forms in creations from New York and San Francisco, and the lauhala hat has gone to the millinery discard.

Everybody went over to the bookstore and bought a "file" of the latest "Frisco papers." Sometimes it might be seven days

Her Majesty Queen Dowager Emma, wife of Kamehameha IV, a woman of unusual charm and social ascendancy, whose influence established the English Episcopal Church in Hawaii.



His Majesty King Kalakaua (center) and members of Reciprocity Commission which went to Washington in 1875 to secure Reciprocity Treaty between Hawaii and the United States, which gave the greatest impetus to Hawaii's sugar industry, and gave America the use of Pearl Harbor as a naval base. Sitting (left to right): Gov. John O. Dominis, consort of Queen Liliuokalani; King Kalakaua, Gov. J. M. Kapena. Standing: Luther Severance and Henry Pierce. From photo hanging in Washington Place, mansion of Governor of Hawaii.

and sometimes ten, and then the town sat down to read and read for days.

Today the San Francisco "files" come as usual, but very few in comparison with the old days for newspapers receive its nightly grist of radio and cable news from every part of the world and lays it in interesting form before the town the following morning while it is at breakfast. The "files" therefore have been stripped of their cream of news by the radio and cable digest made up in San Francisco and "wired" here, for Honolulu's newspapers are metropolitan in all details.

Every element of life here has been changed by the departure from the old isolated charm of a former hasteless day. The malihini looks for a certain charm that he has read of or dreamed of should be a part of Hawaii and misses it. But after all, it was merely isolation.

And so it will be soon with all isles of the Pacific.

ANCIENT AND MODERN KINGLY SYMBOLS

"UNEASY lies the head that wears the crown" was a phrase that apparently made a deep impression upon King Kalakaua, first because he had risen to the throne by election of the legislature, and there was no crown in fact, and second because he was impressed with the knowledge that the Hawaiians had for too many centuries been governed by rulers who were born to the purple. He was a high chief under the old feudal system, but that did not alter the fact that there was just a something lacking in his kingship that irked him.

His tour of the world in 1881 when he visited and was received with royal honors at all capitals of monarchs, further impressed him with the necessity of staging a coronation that would reflect all the glitter of royal symbols of the Old World.

It was arranged by the legislature sitting in 1881 that there be a formal crowning and it was set for February 12, 1883, the ninth anniversary of his election as king.

The function was not held without considerable opposition on the part of the white residents, and when the coronation actually took place, many people, Hawaiians and haoles alike, decided to remain aloof.

On the forenoon of that day, upon a pavilion especially built and now used as a bandstand in the capitol grounds, the King and his consort, Kapiolani, were formally crowned. Like Napoleon, Kalakaua received the crown from the Chancellor, Chief Justice A. F. Judd, and placed the bauble upon his head and likewise placed another upon the head of his queen.

Similarly, the newly made and gorgeous Sword of State, the Royal Feather Mantle of Kamehameha I, the Ring of Kingly Dignity, the Sceptre of Kingly Power and Justice, were bestowed upon the king.

It was a regal function in the presence of a gathering of officials representing America, Great Britain, France, Germany, Sweden and Norway, Japan, Portugal, The Netherlands, Belgium, Denmark, Mexico, Russia, the officials of the kingdom, officers of American, British, French warships, including H. B. M. Mutine; U. S. S. Wachusset, U. S. S. Lackawanna, French warship Limier.

There was a glittering display of uniforms and gold lace, swords and trappings. The ladies were robed in beautiful toilettes, many with long trains and cut low at the neck; there was a guard of honor for the procession from the palace to the pavilion and return, and immediately following the placing of the crowns, guns boomed in salute from shore and ship batteries.

The mantle was a wonderful robe, declared to have been that worn by the mighty Kamehameha I composed of at least 5000 feathers of the O-o bird.

The crown of Kalakaua was composed of a fillet of gold one inch in width, set on each edge with 120 small diamonds. Midway in the fillet were set 20 opals, alternating with eight emeralds and as many rubies, save at the back, where there were set in the place of the emeralds and the rubies six well cut jewels of a deep reddish black, highly polished. At the front and back, and on each side the dullet was surmounted by a golden Maltese

cross, in the arms of which were set forty-eight diamonds, each arm having three. In the center of the cross in front was a magnificent diamond of about six carats weight, and on the sides others a little smaller. A splendid carbuncle glowed in the center of the cross at the back. There were other fillings of gold and studdings of jewels, making it gorgeous enough to have been placed upon a royal head of a European sovereign. Springing from the fillet over the crimson cap of velvet, were eight bars of gold, each uniting under the globe, the bars being emblematical of the union of the eight islands under one rule. Surmounting the globe was a maltese cross set with brilliant diamonds.

The night of the overthrow of Queen Liliuokalani in January, 1893, the crowns became the prey of the newly organized "regular" army of the Provisional Government, composed of men more or less rough. Officers discovered the men gambling in the basement and using stones. Until he was told in a whisper by one of the men that these had been pried from the crown, which had lain in a room in the upper part of the palace, he had no knowledge that the crown was available. The soldiers had looted the royal crown and were playing dice for their possession.

Two-thirds of the gems were recovered, but a sergeant, an Irishman, later said he had the largest diamond and had sent it to "his girl" in an Indiana town, explaining that it was just a Hawaiian stone. Whether his sweetheart ever discovered that she possessed the largest jewel of the Crown of Hawaii has never become known.

The "Puloulou" or tabu stick used at the coronation, symbolizing the protection that the laws afford all, and marking the limits of approach of the king's subjects, was the tusk of a narwhal seven feet long, bearing a golden globe. Hanging from the globe was a plate of gold bearing the Hawaiian coat-of-arms, above which was a miniature of the Hawaiian crown, engraved with the national motto of Hawaii, in Hawaiian, meaning, "The Life of the Land Reposes in Righteousness." It was shown in public at the state funeral obsequies for the late Prince Jonah Kuhio Kalanianaole in January, 1922, and is now in the Bishop Museum.

His Majesty on this occasion wore the white uniform of the Guards, with a white helmet and plume of red, white and blue. His breast was adorned with the glittering orders of many powerful royal governments.

Nearly four thousand persons watched the ceremony from seats and the same number watched from other points.

At the time of the coronation the government had authorized the erection of a palace that the king might be housed in a manner appropriate to the high rank to which he had been chosen by Nobles and Representatives. It was the first and last coronation in Hawaii.

CHAPTER XX

GAUNT REBELLION STALKED THE ISLANDS

REVOLT OVERTURNS ANCIENT THRONE

THE gaunt specter of revolution stalked through Hawaii, but aside from the first revolt captained by George Humehume, a dissatisfied prince of Kauai in the early days of the reign of Kamehameha II, and against the sovereignty of the son of the Conqueror, most of the revolutions were almost bloodless. The first revolt against constituted authority, almost a hundred years ago, was that of one prince toward another, the last of tribal warfares, the conclusion of sanquinary conflicts for the supremacy of one prince or chief over another.

It was nearly seventy years before revolution again came into the midst of a people now conversant only with the ways of peace, their earlier warlike ardor leavened by long contact with prosperity and the lulling influence of happy living in a land of plenty, where the sea and land easily gave sustenance to the isolated inhabitants.

Kaumualii, the principal chief of Kauai and husband of Queen Kaahumanu, died in May, 1824, and a dispute arose about the division of territory which led to an unhappy and bloody contest—the first and last battle since the introduction of Christianity. After the death of Kaumualii the government of the little island was given by a council of the chiefs to Kahalaia, nephew of the great chief Kalanimoku, a young man, and according to Sheldon Dibble, poorly equipped for his duties.

The people of Kauai manifested their displeasure and insubordination by various acts, particularly by the wanton destruction of public property. Two weeks later Kalanimoku arrived

at Kauai from Honolulu, accompanied by Kekauluohi, the "Queen Mother" and Premier.

The rebels planned to seize both at night and to take their lives. The scheme might have prevailed but the visitors, unaware of the plot, departed the day previous to the appointed time. Then the chiefs called upon the people to settle their affairs. Kalanimoku greatly desired his nephew to be retained in office. There was objection by certain chiefs.

In the meantime the insurgents had gained over to their side Humehume (George Kaumualii), who, it will be recalled spent sometime in the Cornwell school in Connecticut and returned to his father with the first American missionaries aboard the brig Thaddeus in 1820. He was promised the chieftainship of the island if he would espouse the insurgent cause. He had two brass field pieces. He yielded to the request. The rebels attempted to take the fort at Waimea, but failed.

Kalanimoku despatched a vessel to Oahu for help. The missionaries also left Kauai for safety. The vessel went on to Maui where the principal chiefs were residing. Hoapili, governor of Maui, collected soldiers and sent them to Kauai. The missionaries called the attention of the governor and chiefs to Christian belief in war being conducted humanely as possible. The chiefs agreed to this principle.

On arrival of the forces at Kauai, Kalanimoku offered to take the leadership and direct the armies in person. Hoapili refused, deciding to lead them himself. The Sabbath came and Hoapili gave orders that the day should not be violated by warfare. The following day when the forces were drawn up in battle array, Hoapili commanded silence till a prayer should be offered to the true God. Search was made for one who knew enough to pray, and at length a Society Islander was found who could offer the prayers. Hoapili then shouted:

"Soldiers, attend! There is no place for us to retreat! No Oahu, no Maui, no Hawaii. Oahu is before us, Maui is before us, Hawaii is before us; those Islands will remain to us only as we press forward and conquer. If we turn our backs it is death! If some shall fall, mind not their bodies, but press forward! Be

of good courage for God is on our side. If captives are taken deal mercifully with them—such is the advice of our teachers. If balls whiz by you they are not a cause of fear, but if bayonets are thrust at your breasts then there may be some cause for firmness and courage. Forward, forward, even unto death!" Almost Napoleonic in cryptic utterance and grandiloquence.

They rushed into battle. The field pieces were poorly manned by the Kauaians and were captured. The enemy were panic struck. They fled. The lust of battle ruled the pursuers. The blood of conquerors boiled in their veins. Hoapili lost control of his victorious warrior-soldiers. They caught and cut down the fugitives. No quarter was asked. None was given. No mercy was shown to captives. The unarmed and the aged were slain indiscriminately. The unhappy Humehume wandered for weeks in the woods subsisting on roots, until, nearly famished and naked, he surrendered to the victorious chiefs who showed him no mercy. The government was committed to Keikioewa, the immediate guardian of the young king. All engaged in the rebellion who remained alive were distributed on other islands.

Whether a smouldering revolt during the reign of Kamehameha III was extinguished, concluding with the mysterious death of the promoter, may never be exactly known, for only the young man's royal brothers and relatives were aware of the supposed revolutionary exploit, but that the young man should have died so soon following the revolution that he was drilling groups of Hawaiians, aroused considerable discussion and lent color to the idea of a possible revolt with the object of removing Kamehameha III and the elevation of the young leader.

He was Moses, the elder brother of Prince Lot Kamehameha (afterwards Kamehameha V), and Prince Alexander (afterwards Kamehameha IV). They were all nephews of Kamehameha III.

Moses assembled an army of young Hawaiians and drilled them at Koolau, Oahu Island, the purpose being, when the drilling was observed by others, to depart on a voyage of conquest to Tahiti, to add the Society Islands to the Hawaiian kingdom. Whatever may have been the public statement at the time that he

planned to go to Tahiti in ships and great canoes, his purpose was probably questioned by his royal brothers, for evidently they believed he had an ulterior design, and that the amazing plot to seize the crown. At any rate he was taken ill and died.

The young man was the son of Governor Kekuanaoa, one of the brilliant minds among the Hawaiians of the early days of their civilization. His mother was Kinau, Premier and Regent, and the daughter of Kamehameha I.

High Chief David Kalakaua was elected king of Hawaii by the legislature in February, 1874, following the death of King Lunalilo, last of the Kamehameha line who had failed to name his successor. The selection of a ruler was thrown into the legislature, their hall then being the building on Queen street, near Fort, in Honolulu, now used as a warehouse by the American Factors, Ltd. Queen Emma, widow of Kamehameha IV, was an aspirant, she being backed principally by the English residents of the Islands. It was a lining up in a sense, of Americans and English, on opposing sides, the Americans favoring Kalakaua.

When the result of the election was announced by Representative John Cummins to the multitude waiting outside, when he said, "We have lost out." He stepped out and went to the harbor landing, entered a boat and was rowed over to the U. S. S. Tuscarora, and asked Captain, afterward Admiral Belknap, to land bluejackets and marines to stop what he feared would be a sanguinary riot.

In the meantime, George Bell, who headed the Queenites, led his faction against the legislators and with sticks the lawmakers were beaten. Their carriages were broken. The mob had broken loose. They surged toward the door of the hall, and it was there that the stalwart young Sanford B. Dole, who was president of Hawaii later on, stood, a powerful man then, and barred entrance. Kalakaua and his adherents were hurried from the hall to the royal palace. It was a mob rule of a few hours, but anger swept the opponents of Kalakaua for some time.

It was not because they did not consider him fit to be a king, nor because he was not noble enough, but because they felt it was a presumptious thing for any high chief to assume to sit upon

King Lunalilo "the Good," ruler for a year, whose fortune was bequeathed to endow Lunalilo Home for aged and indigent Hawaiians.

the throne when Princess Ruth Keelikolani, Princess Pauahi Bishop and Queen Emma were alive and available for rulership. That was the Hawaiian viewpoint. Had they been dead they would have considered that Kalakaua was preeminently eligible for selection to wear the crown.

Minister Henry A. Pierce's report to Washington of the election of Kalakaua as king and the rioting that began immediately the news reached outside, is graphic. He says the committee of the legislature appointed to wait upon Kalakaua and inform him of his selection was mobbed and wounded.

The rioters assaulted the courthouse, broke the windows, forced in the rear doors and gained entrance to rooms. The offices of the attorney-general were sacked and gutted and the papers thrown into the street.

The assembly room furniture was smashed and the legislators were assaulted and many rendered senseless. Cries were heard, "Fire the town!" The police removed their badges and joined the rioters.

The minister says he received requests to land a force from the U. S. S. Tuscarora and the Portsmouth. In ten minutes' time Commander Belknap and 150 men were ashore and at the courthouse and took possession, dispersing the mob.

With remarkable foresight, Minister Pierce, who was a friend of the Hawaiians, saw the day when Hawaii would be part of the United States, for his advice to Washington was sound when he wrote on February 17, 1874: "Hereafter a United States vessel of war should always be stationed at these Islands under a system of reliefs. A time may arrive when the United States government will find it necessary for the interests of our nation and its resident citizens here to take possession of the country by military occupation."

This happened twenty-four years later, and American warships were kept almost constantly on the "Hawaiian station," following the receipt of Pierce's letter at Washington. Today, Oahu is America's malta, with a naval station second to none under the American flag.

Notwithstanding the general progress of the Islands under King Kalakaua, the plotting of a few idle place hunters, strengthened by the utterances of newly established native newspapers, calculated, it is said, to arouse race prejudices, there developed a small party of malcontents, under the leadership of Robert W. Wilcox, who, with about 150 followers, made an attempt on July 30, 1889, to overthrow the government and Kalakaua, if that was necessary. They surprised Honolulu by taking possession of the Palace grounds, its guns and ammunition at early dawn, but were surprised in turn at the absence of the King and the armed force of the Honolulu rifles and volunteers, composed principally of white residents, gathered to oppose and dislodge them. The King had been warned the night before by Kahelawai, a captain. The King ordered the cannon balls chained and the guns rendered useless.

After a day of battle and anxiety, resulting in a loss to the insurgents of six killed and twelve wounded, Wilcox and his followers surrendered.

In the trials at the October term of the Supreme Court Wilcox stated that his plans were to obtain possession of the palace and the king; have him sign a new constitution which he (Wilcox) had prepared, giving rights to the people (the Hawaiians) and restoring power to the king which the constitutional changes of 1887 had taken from him, and turn out the ministry. In all these plans he claimed with amazing audacity to have had royal sanction. At the trial before a native jury he was acquitted by them, under the ancient belief that "the king can do no wrong"; hence, found no treasonable act in carrying out his behests.

Wilcox had been one of several Hawaiian youths who had been sent abroad by the Hawaiian government to foreign schools for higher education. He went to Italy and went through the Italian West Point, and this experience gave him the glamor of military prowness, which he really did not possess, in the eyes of the natives, for his picturesque uniforms were enough to make him a grand figure.

It is said, on excellent authority, today, that Princess (afterwards) Queen Liliuokalani, was behind the Wilcox movement,

in the hope that she would be selected to rule instead of her brother, whom she considered weak and compromising. She was headstrong, wilful, and as regent, had tasted the joys of rulership and would have gone to extremes, even to deposing her brother, to take the reigns completely in her own hands.

This wilfulness was strong during her brief rule of two years from 1891 to 1893, when she attempted to abrogate the Constitution which led to her downfall.

The white residents claim that the Constitution of 1887 did not go far enough and that there continued five years of abuses. The opening months of Liliuokalani's reign gave birth to the hope for fair hopes for the government, but it developed that the queen had all the despotic instincts of a ruler of ancient times. She was determined to govern by herself, and not through a ministry, unless it be one that would yield to her personal bidding. She did not wish to consult the will of the people, and in a measure, felt humiliated under the terms of the constitution wrested from her brother in 1887.

Her selection of cabinets appeared to be without an appropriate regard for the effects produced upon the people. The Americans felt that the Queen had thrown down the gage of battle, and were watchful for fear their rights in the kingdom would be jeopardized. The Queen attempted to dictate to her cabinets. Then, finding they were not as pliant as she desired, resignations were forced, cabinet after cabinet was appointed and resigned. On this January day the Queen attempted to exercise personal influence with the members of the legislature. She did not add tears to her entreaties of the legislators to lean to her cause, for she boasted to the end of her long, stormy life, that she never shed tears.

On January 12, 1893, the Wilcox cabinet was voted out of office on a Want of Confidence resolution. The next cabinet made matters worse. This was the Parker, Peterson, Colburn, Cornwell cabinet. There was general indignation. Saturday, January 14, dawned clear and beautiful and no one dreamed that it was to be one of the most eventful days in Hawaiian history. The prorogation of the legislature by the Queen was to

take place at noon, and the members opposed to the new cabinet, though they absented themselves from the ceremony, had no idea of attempting anything against the ministry. It did not seem that the Queen, after gaining much for which she had been striving, would imperil her position, by violating the constitution, and yet she did.

Saturday afternoon between 1 and 2 o'clock the community was startled by the information that a coup d'etat was in progress and that the Queen was endeavoring to force her cabinet to sign a new Constitution which she then proposed to promulgate immediately to the people. It was almost too amazing to believe.

The political changes of the past few days, the renewed vote of Want of Confidence, the secret attempt, as it was alleged, made by the Queen to secure the overthrow of her ministers, her secret interviews, the signing of the opium and lottery bills, coupled with the rabid talk of certain of the members of the house, had produced a feeling of great unrest in the community. There were forebodings of "worse to come." On Saturday morning it was freely stated that a new Constitution was to be promulgated in the afternoon. At a meeting of the business men reference was made to this possibility, but hardly believed, until afternoon when doubt was transformed into certainty.

A member of the cabinet took counsel outside the cabinet and he was advised not to sign the proposed Constitution. Also, to decline to resign.

In the afternoon Hui Kalaina (a native Hawaiian political society), marched over to the palace to present a new Constitution to the Queen with the petition that the same be promulgated. It was all prearranged and the Queen affected to be quite astonished, it is alleged.

A crowd of Hawaiians had gathered about the palace gates and the grounds near the front flight of steps to the palace. The Queen retired to the blue room and summoned the ministers, who repaired at once to the palace. She at once presented them with the draft of the new Constitution, demanded their signatures, and declared her intention to promulgate the document at once. Attorney-General Peterson and Minister of the Interior

Colburn refused. Ministers Parker and Cornwell reluctantly joined their fellow ministers.

The cabinet advised the Queen not to violate the law, but she could not be dissuaded from her mad course. She struck the table with her clenched fist and announced her intention to promulgate the constitution.

The ministers retired to the government building across the street and sent word to the business men. Leading citizens of every political faith met at W. O. Smith's office. It was agreed by all to resist this encroachment upon their liberties. A message to this effect was sent to the Queen. The ministers returned to the palace and tried to persuade her to withdraw from her revolutionary steps already taken. The Queen then hesitated. Since 1887 white men had fanned opposition to the new Constitution and egged the royal ones to a feeling that they had been imposed on. Annexation was the goal.

There was a long conference in the blue room. Finally, in bitterness, she consented to give up her project, or at least make a temporary postponement. She was angry when she returned to the throne room at 4 p. m. where she made an extraordinary speech before the Hui Kalaina and most of the members of the legislature. She said that obstacles had prevented her from promulgating the new Constitution. She added that she was obliged to postpone it a few days. She went to the front balcony and addressed the multitude, saying, on account "of the perfidy" of her ministers she was unable to grant the new Constitution.

The whites (haoles) claimed that the Queen's Constitution deprived the people of all choice in the selection of the House of Nobles, the cabinet system was abolished and the choice and removal of ministers vested solely in the Queen. White men were to be deprived of their franchise except those married to Hawaiian women.

The Queen's "revolution" had momentarily failed. Now a counter revolution was in process of organization. A Committee of Safety was organized and the matter given over to their consideration. The committee did not delay in the performance of duties entrusted to it. The committee adjourned

to meet Sunday morning. Then the situation was fully discussed. The public was asked to confirm the selection of the Committee of Safety, which it did. It was authorized to take steps that might seem necessary to further public welfare and secure the rights of the people from aggression once and for all.

It was the unanimous sentiment among the committee members that a proclamation should be issued abrogating the monarchy, and a provisional government established.

Monday morning it was decided to ask the United States minister to have troops landed from American warships in Hawaiian waters, on the ground it was necessary for the protection of property, and a request to that effect was forwarded by the minister.

The Queen's party, meanwhile, was not idle, and began to cast about for a means of averting the catastrophe which seemed to threaten the throne. The Queen patched up a peace with her ministers. A secret meeting was held at the attorney-general's office on Sunday. Marshal C. B. Wilson, an appointee of the royal government, then proposed to arrest the Committee of Thirteen, but Paul Neuman opposed this plan. The Hawaiians decided to call a counter mass meeting for Monday. A "By Authority Notice" was drafted to be signed by the Queen and cabinet. announcing that the plan to abrogate the Constitution was abandoned.

At 2 p. m., Monday, January 16, the Honolulu Rifles Armory was the scene of the largest and most important mass meeting of citizens ever held in Hawaii. Hon. W. C. Wilder, chairman of the Committee of Safety was chairman. The report of the special committee was read, rehearsing the entire situation and recommended certain resolutions to be adopted, stating that efforts to avert the impending catastrophe had been in vain, the concluding sections condemning and denouncing the Queen's attitude and actions and ratifying the course of action followed and to devise ways and means to meet future contingencies directed at their liberties.

Meanwhile, in Palace Square, the Hawaiians held their counter mass meeting. A resolution was adopted accepting the royal

assurance she would no longer seek a new constitution by revolutionary means. At the same time the meeting loyally cheered the Queen's attempt to carry out her coup d'etat.

While the Committee of Safety was in session, the business section was electrified by a shot that was fired on Fort street, followed by the startling news that Captain Good had shot a policeman. The committee hastened to the Government building. The shot fired on Fort street precipitated the revolution.

Good was ordnance officer. He was gathering up guns and ammunition at different stores for the Committee of Safety. The guns and ammunition had been brought out from E. O. Hall's hardware store and packed in a wagon. Policemen had been watching this action. As the wagon came away from the rear entrance a policeman caught the reigns and called, "Halt." He blew his whistle and four or five other policemen reinforced him. Captain Good warned the policeman. The driver used his whip on an officer. Two men on a street car drew revolvers and covered two of the police officers. An officer ran toward Good and put his hand behind him, the action being interpreted as an act to draw his revolver. Captain Good instantly fired and shot the officer. This ended the effort to capture the arms and ammunition.

Meanwhile, the Committee of Safety, with the members af the Provisional Government proceeded to the Government building, Judge Sanford B. Dole, of the Supreme Court, and Henry E. Cooper, leading the way. Inquiry was made for the ministers but they could not be found. Mr. Cooper made a demand upon Mr. Hassinger, chief clerk of the Interior Office for possession of the building, and the demand was immediately complied with.

The committee proceeded to the public entrance and read to the crowd a proclamation, which rehearsed many acts during the reigns of Kalakaua and Liliuokalani, alleged to have been opposed to public weal, detailing in particular the Queen's efforts to abrogate the Constitution, and announcing the steps taken by the citizens, the concluding portions being as follows:

"We, the citizens and residents of the Hawaiian Islands, or-

ganized and acting for the public safety and common good, hereby proclaim as follows:

"The Hawaiian monarchial system of government is hereby abrogated.

"A Provisional government for the control and management of public affairs and the protection of the public peace is hereby established, to exist until terms of union with the United States of America have been negotiated and agreed upon.

"Such provisional government shall consist of an executive council of four members, who are declared to be S. B. Dole, J. A. King, P. C. Jones, W. O. Smith, who shall administer the executive departments of the government, the first named acting as president and chairman of such council and administering the department of foreign affars," etc., etc., etc. The advisory council was named, consisting of fourteen members.

"All officers under the existing government," the proclamation went on, "are hereby requested to continue to exercise their functions and perform the duties of their respective offices with the exception of the following named persons:

"Queen Liliuokalani, Charles B. Wilson, Marshall; Samuel Parker, Minister of Foreign Affairs; W. H. Cornwell, Minister of Finance; John F. Colburn, Minister of the Interior; Arthur P. Peterson, Attorney-General, who are hereby removed from office."

This was dated January 17, 1893. Monarchy was at end in Hawaii.

Queen Liliuokalani and her cabinet noted a protest, saying she yielded to "the superior force of the United States of America whose Minister Plenipotentiary, His Excellency John L. Stevens, has caused Unted States troops to be landed at Honolulu and declared that he would support the said Provisional Government."

"Now to avoid any collision of armed forces, and perhaps the loss of life, I do under this protest and impelled by said force yield my authority until such time as the Government of the United States shall upon the facts being presented to it undo the action of its representative and reinstate me in authority which

Her Royal Highness Queen Liliuokalani. last sovereign of the Hawaiian Islands, sister of King Kalakaua. Destiny gave her two years of rulership, when her throne was overturned and white residents set up a Provisional government, and later a Republic. Her stormy career ended in 1917, when she died at Washington Place, and was accorded a state funeral by the Government.

Robert W. Wilcox, the Hawaiian revolutionist, taken in January, 1895, at the Honolulu police station, in his Italian uniform. He was educated by the Hawaiian government at the Italian war college. He was held in custody by Gen. John Soper, then Marshal of the Republic, in command of the station.

I claim as the Constitutional Sovereign of the Hawaiian Islands." This was also dated January 17.

The forces landed were those of the U. S. Cruiser Boston, commanded by Capt. G. C. Wiltse, U. S. N.

A commission of five men immediately left for San Francisco on the little steamer Claudine, went to Washington, laid the situation before President Harrison, whose government recognized the Provisional Government of Hawaii. A few months later this action was repudiated by President Cleveland who ordered the American flag hauled down. Then the Hawaiian Republic was established with Sanford B. Dole as President.

What were the Queen's real motives in her extraordinary movements that fateful January of 1893? What were her feelings in after years when she had ample opportunity to reflect over culminating incidents that led to her overthrow?

The writer knows from her own lips that she believed that there had been an undercurrent working against her, interfering even with the best efforts of her rulership, to undermine it and even to urge on people to cause her to become antagonistic toward the haoles, particularly those of American extraction, and finally, her own coup was in reality that directed in a mysterious, underhanded method by those who really wanted her off the throne, that monarchy might be destroyed and a republican government set up.

I have before me some books, each entitled "Message," "1893," both of which were sent to the auction room in 1921 from Washington Place, the private residence of the late Queen. Inspection of these books immediately after the auctioneer's hammer fell, disclosed many pencilled and penned comments and annotations on page margins, and indicate that she was affronted by many of the statements which Paramount Commissioner James Blount, sent to Honolulu in 1893 by President Cleveland to ascertain the facts of the overthrow, had made about her.

The "Message" contains "An Interview with Sereno Bishop, Tuesday, April 12, 1893." Dr. Bishop was a missionary. Here is the dialogue between Commissioner Blount and Dr. Bishop:

Question—"What do you mean by the attempt to promulgate a constitution by unlawful means?"

Answer—"I means that she presented such a Constitution to her ministers and they demurred. She *used violent language* toward them."

On the margin is Liliuokalani's pencilled comment and underscorings of "used violent language."—"Not true."

"They fled," the answer goes on, and the Queen has pencilled "Not so."

And now here is possibly the crux of the whole tragic situation that focused so rapidly toward January 17, 1893. I doubt whether this statement has ever before been seen or known, but to me it represents the secret thoughts of Liliuokalani as she lived in the retirement of Washington Place, where she had years of opportunity to reflect. To me, her reading of this book and her occasional pencillings, tells her real feelings, and possibly were meant to represent what she considered to be the truth. The auction room was a strange place to reveal the heart of this deposed sovereign.

Here is the extract:

Dr. Bishop is continuing his statement:

"She added *it was her intention to promulgate that constitution* in a short time."

On the margin is this pencilled comment of Liliuokalani's:

"True—but at the request of my people!"

Dr. Bishop later added:

"I heard she was under the influence of kahunas." She notes on the margin—"Untrue."

In one of these two volumes is a letter from Minister Stevens, dated Honolulu, January 18, 1893 (the day after the overthrow) addressed to Secretary of State Foster at Washington, in which he describes the action of the bluejackets landed from the Boston and gives reasons. The Queen has pencilled "false" to this statement on the margin against a certain paragraph, as follows: "The Queen and her palace favorite gave their warmest support to the lottery bill and signed it at once. She was to

be immediately compensated by being allowed to promulgate a new constitution."

Below, there is a passage that says the Queen appeared in the throne room before the judges and other officials *"in an extreme passion of anger."* Her comment is, "False." Continuing, this sentence goes on, "and avowed her purpose to postpone her revolutionary constitution for a brief period and then went upon the balcony *and spoke with great passion in the same strain"* (the underscorings being Liliuokalani's).

On the margin is a lengthy pencilled comment, but the printer in putting many pamphlets together into this one volume, cut the edges and cut away the top line, leaving a disconnected line, but the readable portions says:

"Wanted their own wicked actions to be a success. There was no danger whatever from the Hawaiians and we were all astonished to see the troops landed which showed that," and here the printer again cut into her pencilling, but the second line concludes "possession of these islands would be given to the United States."

This pencilled remark of the Queen seems peculiarly apt when considered with this sentence in a letter from Minister Stevens, dated Honolulu, February 14, 5 p. m., 1893, at the United States legation, addressed to Secretary of State Foster, at Washington; the Queen underscoring certain words:

"The Hawaiian pear is now fully ripe, and this is the golden hour for the United States to pluck it."

A foregn diplomat in Honolulu, when Minister Stevens arrived to represent the United States, said to friends that Stevens always made trouble wherever he went and he would make trouble in Hawaii. He assisted, in the opinion of the Queen and Hawaiians.

Destiny, however, had a hand in the great political game of chess in mid-Pacific. He moved the pawns, for it was evident that Hawaii sooner or later must come under the protection of the United States.

History must now record, 30 years from the year the monarchy was overthrown, that United States Minister John L.

Stevens, always disliked by the Hawaiians, played the role of a meddler in Hawaiian politics, as his messages to Secretary of State John W. Foster, then in President Harrison's cabinet, clearly show. He desired the government of the monarchy to fall and to have Hawaii annexed to the United States. His letters were filled with bitter invectives against the Hawaiian royalties and the Hawaiians and any person who sided with the royal cause. In a report in November 20, 1892, he said that "one or two courses seems to me absolutely necessary to be followed, either bold and vigorous measures for annexation, or a 'customs union'." He expressed the belief the former would be "cheaper in the end." Again he said: "I cannot refrain from expressing the opinion with emphasis that the golden hour is near at hand."

He informed Washington that the monarchy cost too much, was an anachronism, and an obstruction to prosperity and that a Governor, appointed by Washington, at $5,000 a year, would be better for the Islands. He continually expressed fear of England and belabored any person of English or part-English blood as a menace to American interests and plans. "The Princess heir apparent has always been and is likely always to be, under English influence," he said, and then made many disrespectful statements in regard to many of Honolulu's influential English residents. He referred to "adventurers, impecunious ad irrepressible mob of hoodlums who were behind the British. Later he referred to Princes David and Kuhio (the latter Hawaii's delegate in Congress for twenty years) with considerable disrespect, in this language:

"The last named—the two princes—are harmless young persons, of little account, not chiefs by blood, but they were made princes by the late King Kalakaua without any constitutional right or power to do so." Both the princes were high chiefs, as a matter of fact, their mother being the High Chiefess Kinoike, and she the granddaughter of King Kamualii, of Kauai. Her sister, Queen Kapiolani, before her marriage to Kalakaua and before he was king, was the widow of the High Chief Namakaeha, uncle of Queen Emma, consort of Kamehameha IV.

"The Hawaiian pear is now fully ripe and this is the golden hour for the United States to pluck it," was another sentence in an official letter.

Independently of the Stevens campaign for annexation under the guise of his official capacity as representative of the American government, the American residents, Americans born in Hawaii, were gradually reaching the conclusion that a change in government was necessary. Theirs was a different standpoint for their rights were menaced by the royal administration. These residents had high principles and it must have been with a heart-wrench that they finally took the fatal step and dethroned the queen. But they never stooped to the detraction of the Hawaiians that Minister Stevens indulged in, which is one blot on the official connection between Hawaii and America in pre-annexation days.

As early as March 8, 1892, a year before the dethronement, Stevens wrote to Secretary of State Foster: "I ask for the following instructions of the Department of State on the following: If the government here *should be surprised and overturned* by an orderly and peaceful revolutionary movement, largely of native Hawaiians, and a provisional or republican government organized and proclaimed, *would the United States minister and naval commander here be justified* in responding affirmatively to the call of the members of the removed government to restore them to power or replace them in possession of the government buildings? Or should they confine themselves exclusively to the preservation of American property. I have information, which I deem reliable, that there is an organized revolutionary party in the Islands, composed largely of native Hawaiians and a considerable number of whites and half white, led by individuals of the latter two classes . . . with the ultimate view of annexation to the United States . . . I still incline to the belief the revolutionary attempt will not be made as long as there is a United States force in the harbor of Honolulu." The Boston left Honolulu in January, 1893, and the revolution took place. However, this was brought on by the Queen's rash determination to change the Constitution.

Seething resentment, amazement over the absolute destruction of the throne, the realization that certain acts in monarchy administration had led up to the fateful January 17, 1893, and in a few hours changed the ancient feudal, monarchial system into a modern republic, was not easily extinguished. Smoldering feelings were kept alive for the next two years. The uncertainty as to what the United States government would do, the fact that two presidents of the United States had taken opposite views as to the situation in Hawaii, gave the Hawaiians hope that something would happen that would abrogate the republic and reestablish the monarchy.

It was only natural that Hawaiians, who had formerly held high offices; Hawaiians who held no offices at all, but believed in the monarchy and the sovereign; haoles, who had always favored the "royalist" party, should discuss the situation. Treason is interpreted as anything that tends to aim at the existing government, but what was more natural that discussions, often heated, should result from even ordinary, commonplace meetings upon the street and the hope be expressed that the Queen would be restored to the throne.

At any rate there was a "royaltist uprising" which was speedily put down by the republic, in which citizens were organized into "Citizen's Guards," armed and sent into the field. The betrayal of the "royalist" cause, by which officials of the republic were made cognizant of the move, thereby permitting them to place their own forces in strategic positions, checkmated the Hawaiians almost before they fired the torch of rebellion. There was a skirmish at night near Diamond Head when one of the republic's men—Charles Carter—scion of a prominent family, was killed. The monarchists fled and scattered into the valleys and mountains of Palolo, Manoa and Tantalus, there to be hunted down. Arms that had been expected from abroad, to be landed secretly somewhere on the Oahuan coast did not entirely materialize, for there again the royalists were betrayed.

Wholesale arrests followed, including Queen Liliuokalani, Prince Jonah Kuhio Kalanianaole, her cousin, and prominent Hawaiians and haole sympathizers alike. A military court was

established and those arrested were brought before it charged with treason and large numbers were sentenced to prison terms and to pay heavy fines, some of the haoles being exiled.

It was a bitter experience for dire failure was recorded of the movement. Among those convicted was Prince Kalanianaole, who spent a year in prison, and although a political prisoner, was obliged to wear the prison stripes of a common criminal. Despite this, six years later, on his return from a world tour, he was chosen the standard bearer of the Republican party, and for twenty years was delegate from Hawaii in the Congress of the United States, until his death, January 7, 1922.

Arrangements had been made in San Francisco in November, 1894, by an agent from Honolulu, for the purchase and shipment of arms and ammunition for the royalists. The schooner Wahlberg brought and landed, or transferred to the coasting steamer Waimanalo, then owned by John Cummins, a wealthy landed Hawaiian and close friend of the Queen, eighty pistols, 288 Winchesters and 50,000 cartridges. Some of the shipment was landed and buried in the sand at Rabbit Island, Koolau, Oahu, December 20, 1894. On New Year's day the balance of the cargo was transferred. The arms were to have been landed at the old fishmarket in Honolulu, but the police frustrated this attempt. It was designed to make an attack upon the government buildings that night. The arms were landed in the neighborhood of Bertelman's place at Diamond Head, which was a sort of meeting place for the rebels. The Rabbit Island supplies were also brought over and added.

The plan was for the Hawaiians at midnight to rise and march upon the sleeping city. On the night of January 6, 1895, the Hawaiians were called to Kaalawai, Diamond Head, eastern extremity of Honolulu. The guns were brought forth and cleaned. Some foreigners strolling near Diamond Head were detained. The telephone station at Diamond Had was seized as a precautionary measure.

The marshal of the republic was advised about dusk of the proposed rising. Police under Deputy Marshal A. M. Brown and Capt. Waipa Parker were despatched to Diamond Head.

They watched the rebels and then Brown read a warrant of arrest. Firing began and Carter fell. That was the opening of the revolution of '95.

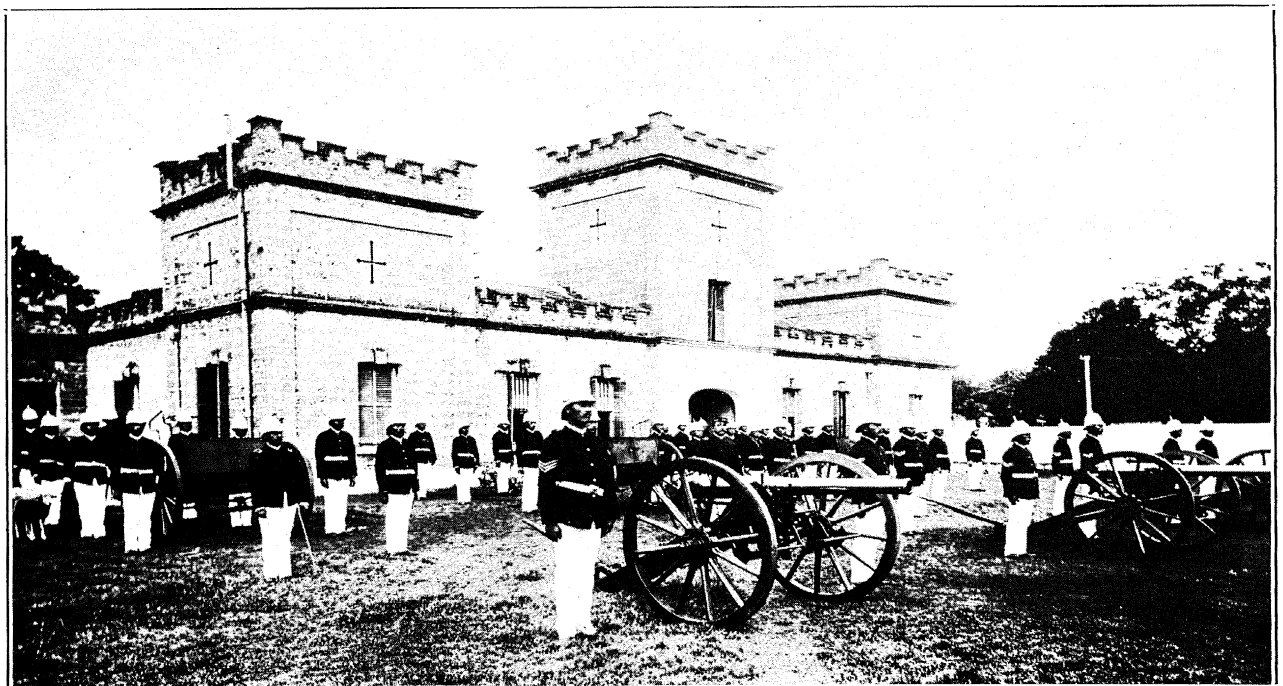
The "Royalists" today say that Carter fired two shots—it was very dark. Two men in a canoe, resting on the shore, awakened by the shooting, drew revolvers and fired back into the darkness, one bullet finding Carter and giving him a mortal wound. John C. Lane says his brother was not the one who fired and killed, although for years he was credited with that fact.

The city was roused and the forces of the Republic were marshalled and organized for battle and sent to various parts of the city, the palace, or administration building being carefully guarded. Sharpshooters were sent to Moiliili and Manoa and Palolo. Prisoners were taken. Headquarters were established in Manoa valley. On January 9 a battle was fought in Manoa, where Robert Wilcox, now turned revolutionist again, was in command of revolutionists. This was the last battle. Wilcox was captured several days later hiding in a fishing hut at Kalihi.

Washington Place, home of Queen Liliuokalani, was searched for arms, where the republic's officers said they found bombs and arms. On January 16, Liliuokalani was arrested. The first to be placed on trial charged with treason were Robert Wilcox, H. Bertelman, Sam Nowlein, Carl Widemann, L. Marshal, John C. Lane, afterwards mayor of Honolulu, W. C. Lane, Lot K. C. Lane, and William Greig. Wilcox, Nowlein and Bertelman pleaded guilty, and the others went to trial.

Nowlein testified that he, with C. T. Gulick, W. H. Rickard and Major Seward, planned the revolt for five months at Gulick's house, where a constitution was drafted, to include the restoration of Liliuokalani. The executive building was to have been surrounded, the police station, telephone office and electric power station to be seized. Fifty-seven posts around the city were to be established.

On January 24 a letter was delivered to President Dole signed by Liliuokalani in which she expressed herself to be loyal to the republic, and deploring the recent revolt. She absolved all persons from fealty to herself and announced her intention of sub-



Royal Household Barracks, Honolulu, during reigns of King Kalakaua and Queen Liliuokalani, with Hawaiian artillerists on parade with their Austrian battery. The barracks were captured by revolutionists in 1893, when the queen was dethroned and the royal forces disbanded. Barracks now used as social hall by United States army.

scribing henceforth to the Republic of Hawaii. She asked clemency for those who aided in the revolt.

The Queen, however, was placed on trial charged with "misprision of treason," on February 5, and five days later her case was concluded. Liliuokalani was held prisoner in the old palace, and later was permitted to reside at Washington Place, enjoying freedom, conditionally.

Communication between the Queen and outsiders was forbidden and all food and raiment searched when taken to the palace. But, concealed in poi, were little messages wrapped in tin-foil. So she kept in touch with the outside world.

Since then, events moved forward rapidly. Three years later, on January 6, 1898, Congress passed the Joint Resolution of Annexation and Hawaii became, the following day, an integral part of the United States of America.

The Hawaiians are exceptionally loyal American citizens. Even more so than in many parts of continental United States. The Hawaiians, under the provisions of the Organic Act, which was framed for the organization of Hawaii's territorial government, automatically became citizens of the United States. They are advanced by education, which has been compulsory for seventy years, by merging with the other races, and equally prominent in island affairs as their haole (white) neighbors. There are practically no distinctions. The Hawaiians are not regarded as a race or class apart. They are among the best citizens of Hawaii, hold offices with others, take part in all civic affairs and industry.

In the World War the Hawaiians showed their loyalty by enlisting by scores before the draft. They garrisoned the island forts while the regulars were sent away to war. Many lost their lives on European battlefields, fighting under the American or British colors. The Hawaiians have emerged from the melting pot as citizens more loyally and more fit for the franchise than millions of immigrants residing on the American mainland.

The Queen, in her later days, was beloved by all Americans, and showed her devotion to America, when she sponsored the organization of the 32nd United States Infantry at Schofield Barracks, by presenting a silk regimental flag bearing her motto, and this regiment, in the United States army, is now called "The Queen's Own."

CHAPTER XXI

HAWAII'S PREPAREDNESS, AMERICA'S BULWARK

MALTA OF THE PACIFIC

WHEN Balboa looked out on the vast Pacific Ocean for the first time, and realized the ambition of years, and visions of conquestadorial occupancy of long stretches of golden shores flitted across his mind peopling the Isles of a wonderful sea with men in armor and establishing the gay life of Feudal lords, little did he dream that in a far future day a group of islands lying far beyond the horizon would be to that ocean as the Isle of Malta is to the "Mother of Seas." It remained for another sailor of fortune to spread the sails above his galleon, and set his course westward in the hope of discovering a shore shining with gold and embowered in tropical loveliness, for it was Juan Gaetano who found, so tradition tell us, the lava-bound shores of Hawaii island. History does not tell us that Gaetano landed with men in armor and arquebuses and established the first foreign military camp in Hawaii, but in all probability he did.

Again in 1778 Captain James Cook, of the Royal British Navy dropped his anchor off the beautiful bay of Kealakekua and once more men of a foreign nation landed with guns and established an armed camp. One hundred and forty years later saw established on the shores of Pearl Harbor within easy cannon distance of Honolulu, the greatest naval and military camp ever strategically placed by the great American Republic, for in June, 1918, the drydock of Pearl Harbor Naval Station was completed and the great yard formally opened as a base for the handling of warship fleets of the United States and their defense by the nearby fortifications which already command the admira-

tion of militarists, with Joseph Daniels, former secretary of the Navy, the principal participant in the ceremonies.

In 1911 the channel which connects the open sea with the inner lochs of Pearl Harbor was formally opened, and the event celebrated as one of the important advances of the United States in its plan of preparedness in making the Hawaiian Islands a military outpost to make safeguard against hostile fleets, the entire Pacific coast. Of such importance was the celebration of the opening of this channel that the Navy Department sent war vessels to participate in the demonstration and sent the cruiser California up the channel to safe anchorage opposite the present naval yard. The cruiser was skilfully guided up the four and a half mile channel thereby demonstrating that for all future time, that any warship of the American Navy may easily negotiate the water way. It was a historical event for Honolulu. On the quarter deck of the California were many distinguished personages, including Her Majesty Queen Liliuokalani, the former sovereign of the Hawaiian Islands and Hon. Sanford B. Dole, president of the first and only Republic of Hawaii; the Governor of Hawaii and the military and naval commanders in Hawaii.

A document was recently found in a camphorwood chest stored in the Archives Building of the Territory of Hawaii in Honolulu, which was written aboard the famous old wooden frigate Constitution—the "Old Ironsides" of prose and poetry—by Lieut. I. W. Curtis, U. S. N., addressed to Hon. G. P. Judd, Minister of Foreign Affairs of the Hawaiian Kingdom, in which the naval officer unfolded a plan to fortify Pearl Harbor, as well as Honolulu. He dwelt upon the importance of Martel towers, Paixhan guns of the caliber for ten-inch shells and sixty-pound shot.

"Allow me to call your attention to the importance of Pearl Harbor," wrote the officer, "the perfect security of the harbor, the excellence of its water, the perfect ease with which it can be made one of the finest places in the islands, all of which combine to make it a great consideration. While the harbor was clearing out, fortifications could be built, troops could be drilled,

the forts might be garrisoned, government storehouses built. The amount of money to be expended will be but a feather in comparison with the almost incalculable amount of wealth that will result upon the completion of these objects."

Not a single line of that report has been disregarded by the later-day naval officials. Every word has shown that Lieutenant Curtis had a grasp of the situation which would seem tinged with prophecy. While the channel had been clearing, fortifications have been built by the army on a reservation adjoining the naval reservation, fortifications which mount twelve and fourteen-inch guns while another had been constructed for large caliber mortars of the most powerful and modern-typed, troops are drilled all over the Island of Oahu in four separate army posts, and the garrisons gradually being increased until twenty-five thousand men are sometime to be stationed on the Island of Oahu alone, exclusive of the naval and marine force which is to be maintained.

The announcement of the decision of President Roosevelt to increase activity at Pearl Harbor was commented on by every influential newspaper in the United States, and all were favorable to the project, but many fell into error in stating that Pearl Harbor came under the domination of the American government with annexation in 1898. That was not true, for in 1876, under President Grant, Pearl Harbor was ceded to the United States, President Cleveland renewed the treaty in 1887 for seven years. Since the renewal of the treaty Pearl Harbor has been the subject of many detailed reports by engineer officers and high officials of the navy. The determination of Congress to appropriate millions for the establishment of a naval base there was not sudden nor due to immediate necessity for defense, but to a carefully drawn plan which was decades in the making. The value of the harbor has never been denied, and it has now become, what the prophetic pen of a British naval officer announced over a hundred years ago would be "The greatest naval base of the Pacific Ocean."

Little did the national lawmakers dream when they passed the joint resolution of Congress in July, 1898, annexing the Hawaii-

an Islands to the United States, that by that act they laid the basis of the future base at Pearl Harbor, a station which will be regarded by those powers which concede that the Hawaiian Islands are the "Key to the Pacific," and Pearl Harbor the very center of armed protection to the Pacific Coast of the American Republic. But there is the navy yard in reality not eight miles from Honolulu arising above a once desolate, lantana-covered stretch of coral and lava surface bordering upon the wonderful Pearl lochs. Within a cable's length of the moorings of the battleships are the gates of one of the finest types of drydocks in the world, whose capacity—while not as great as it should be—will be far in excess of the bulk of the greatest superdreadnaught for years to come, for the size of the Panama Canal and locks will have a bearing upon the size of future warships and compel nations to keep them down to a certain length. The American people little realize what has been done at Pearl Harbor, and little will they realize the importance of the harbor until American warships are placed on guard against a hostile fleet, and then its inestimable value will be given a practical demonstration, for out of that harbor in the middle of the Pacific, the very crossroads of the vast breadth of the sea on which border the nations of the two Americas, Asia and the great continents of the South Seas, may issue fleets absolute in their power and equipment to intercept armed squadrons whose aim is the long and poorly protected Pacific slope, a harbor to which its own maimed and unsupplied warships may retire for repairs, equipment, reinforcements and supplies.

The millions and millions of people living under the American flag may not comprehend the value of the millions of dollars being expended in and near those lochs, for the navy department has been carrying on its work silently, but surely, working beneath the waters of the channel and lochs, to deepen where necessary, to fill in where navigation demanded, to widen and straighten the channel and reduce the shallowness of the bar at the sea entrance, working with the mechanical arms of the dredging machines which have dug out and crushed the flint-like coral formation for years, night and day, until where

only the diminutive gunboat Petrel was able to steam into Pearl Harbor in January, 1903, and anchor safely on the broad bosom of the inner harbor, battleships and cruisers now navigate and anchor in the deepest of deep water opposite the 1,000-foot drydock. This vast work under water gives no approximate idea of how the millions have been spent or how the hundreds of American citizens have been laboring incessantly.

Pearl Harbor is a magnificent rendezvous in the Mid-Pacific for the American navy, and the wisdom of its creation, in the light of events making the Pacific Ocean the one in which world powers are competing for commercial and military mastery, becomes clearer and clearer the more one studies the situation. Hawaii is so situated in the Pacific that it is the natural center for converging transoceanic lines, whether from the Panama ship canal, or American, Australian, or Asiatic ports bordering on the Pacific. By the creation of a great naval force in this ocean, the American mainland will practically command the Pacific against any Asiatic or other power. Pearl Harbor will be a protection for billions in national values. It will add to the equipment of the United States for the enterprises of peace as well as the necessities of war. The establishment of a powerful fleet at the Hawaiian Islands makes an oversea attack on any part of the American coast too dangerous to be attempted.

Diamond Head, the picturesque crater-promotory rising barrier-like at the eastern side of Honolulu, is a fortress, the most unique in the world, for the crater is used for military purposes as well as its slopes. This is Fort Ruger.

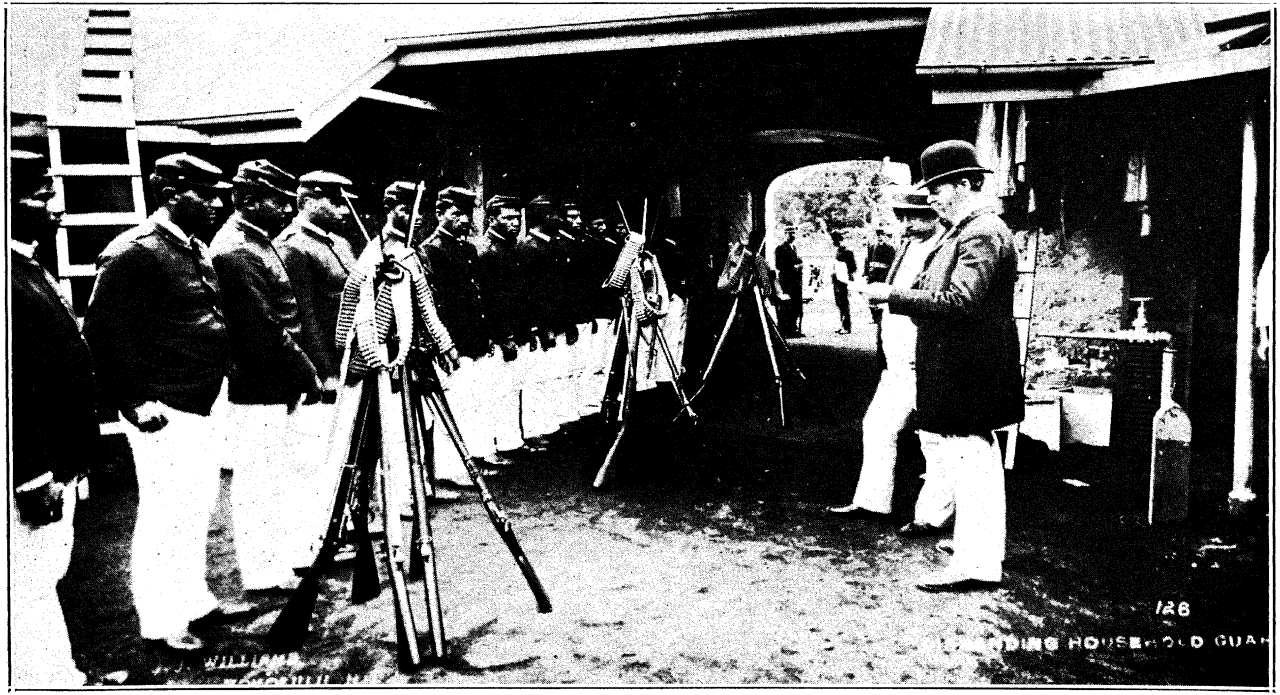
The famous Waikiki beach is also flanked by a 14-inch gun fortress—Fort De Russey. At the entrance to Honolulu harbor is Fort Armstrong, named after Hawaii's Civil War general. At the entrance to Pearl Harbor is Fort Kamehameha, named in honor of Kamehameha the Great. At the western extremity of Honolulu is Hawaiian Department headquarters, named after General Shafter, leader of America's troops in Cuba in 1898.

Twenty miles away on the plains of Leilehua, in the center of the pineapple country is Schofield Barracks, named in honor of

the general who took command of Richmond in April, 1865, after Lee's surrender.

Hawaii has been referred to as the Gibraltar of the Pacific, but it is in reality the Malta of the Pacific. The Hawaii of the old monarchy days has passed. The picturesque royal country which attracted diplomats, writers, artists and distinguished personages from every clime, has succumbed to the law of destiny and has been replaced by a practical American government, but the beautiful, romantic, moonlit nights still remain and the strum and tinkle of the guitar and ukulele are still heard beneath the swaying palms as the Hawaiian sob out their ear-haunting melodies of the Paradise of the Pacific—a land of content and peace.

Wounds of the overthrow of the Hawaiian monarchy in 1893 were healed twenty years later, when Sanford B. Dole (left) and former Queen Liliuokalani (right) were photographed together. Mr. Dole became president the day the Queen was deposed. Behind them, Capt. Henri Berger, famous Royal Hawaiian Band leader for forty years.



Queen Liliuokalani's Household Guards being disbanded by Col. J. H. Soper, following overthrow of the monarchy January, 1893. The Hawaiians stacked arms, turned over equipment, and listened to "By Authority" notice read by Colonel Soper, afterwards General.

CHAPTER XXII

THE CROSSROADS OF ADVENTURE

WHERE EAST MEETS WEST

FOR nearly a quarter of a century it has been my good fortune to be assigned to the waterfront "beat" of Honolulu as a newspaper representative, and in that time I have interviewed hundreds upon hundreds of the world's celebrities, either aboard the steamers as they arrive off Honolulu harbor from the Seven Seas, or after they reach shore.

Seldom have I missed a celebrity. I have listened to the hopes of patriots, the tales of travelers, the braggadocio of "bucko" mates of South Sea trading ships, stories of heroism from war correspondents, plans of nations as told by admirals, generals, diplomats and plotters. Of this interesting life I wrote the following on the anniversary of my twentieth year with The Honolulu Advertiser:

As the old sailor types of Robert Louis Stevenson's "Treasure Island" days have disappeared from the Pacific along with the great picturesque fleets of canvas-topped sailing vessels of America's golden maritime era; just as the stately, rakish old steamers Rio Janeiro, City of Peking, Australia, Zealandia and Alameda have been thrust aside by the marvels of the genius of modern marine architects, so I am reminded more and more by experience that most of the former carefree swashbuckling, adventurous "soldier of fortune" newspapermen of the Hawaiian Islands have been absorbed in the swirl of modern "business efficiency," and that the old era of news reporting is gone. They were beginning to pass even when the Hawaiian throne tottered and crashed in 1893 and a republic was set up on the ruins of a picturesque monarchy.

All these phases of swift and certain, and even lamented, changes from romance and adventure to cold-blooded gathering of news events today which lacks adventure, romance or picturesqueness or even the elements of fine old Bohemianism in its truest sense, are most pertinent to me on this anniversary. For just twenty years ago today—November 16, 1899—I joined the reportorial staff of the Honolulu Pacific Commercial Advertiser under Walter G. Smith, editor, who had taken charge only the day before, an editor who was the heart and soul of a swashbuckling, adventurous newspaperman, whose career ranged from filibuster in Mexico to war correspondent in the Far East, and whose pen was poised to mould the destinies of Hawaii during the next decade.

Like the old, bearded sea captain of the days of sails, who to day has become a mere watchman at a wharf from sunset to dawn, but who formerly roamed strange seas in search of whales, traded down in the Lazy Latitudes of the South Seas, "blackbirded" maybe, and met with marvelous adventures, so too, have the newspapermen of the former day become mere cogs in the modern newspaper machinery in Honolulu, as elsewhere, for the wireless, cable, fast-traveling ocean liners have removed Hawaii from its old-time isolation and left newspaper life more or less a mere mechanical duty, just as a glass of champagne is dead when the zip and effervescence have flattened.

So appear to me the changes in twenty years of newspaper life in Honolulu. When I received my first assignment that day from Walter G. Smith, to ascertain from the "captains of industry" of Hawaii's sugar realm how a great money surplus then lying idle in the Republic of Hawaii treasury (we became a full-fledged territory of the United States in 1900) should be spent, it was almost as though Captain Kidd had directed me to order the captives up from the hold and make them walk the plank.

There was just that element of adventure in "Walter G." that made the most commonplace "detail" to his staff appear to have come right out of the realms of the swashbuckling world. His tales of his filibustering experience in Lower California, his fund of battle stories of the China-Japan war of 1894 when he

became the associate of the greatest of all Japanese generals and statesmen; his fights with irate readers of his Southern California papers, and his gun handling, made his office a hallowed one, and impressed us all with the idea that adventure, romance and real gingery "newspaper stuff" were lying about on every hand. They were—then.

Honolulu was isolated, though it was a crossroads port for steamers from the Far East, the South Seas, the Occident, South America. Travelers passed and repassed or remained here to bask in the entertaining and "different" life of Honolulu. Diplomats and princes of foreign states were frequent visitors. Honolulu was a center of real news. Interviews in those days were real ones and statements of "important" persons often had their effect upon a world outside, for the world was receptive of the opinions of men who stood out above their fellow men; it had not reached a stage when Bolshevism set up a false standard for men to live by or could and would sneer at great and distinguished men and minimize their words.

Twenty years ago when I made my debut in Honolulu newspaper life (and I have continued on the same paper to present with two intervals when I held public and semi-public offices and even then on leave of absence from my paper), Hawaii was on the threshold of the most important change in her political status, for within a year she dropped her nationality and independent status as a republic which had been created upon the ruins of a monarchy, to become a territory of the United States.

It was the beginning of the certain protection afforded by the American Union, but also of the loss of an individuality, for, ruled down from Washington, Hawaii's officials from among her own people became fewer in number with a resulting increase of "mainlanders," dubbed in those early days "carpetbaggers." This is not a criticism of the officials themselves, but of a system which has outlived its usefulness in a free republic of the people.

Washington still clings to the old, threadbare idea and policy that "to the victor belongs the spoils," and political debts of incoming Presidents are paid off in lucrative offices in Hawaii

to those in various states of the Union who helped the men in office at Washington get their positions.

In fact, that section of the Constitution providing for territories, is now obsolete and should be eliminated. There will be no more territories. Hawaii and Alaska are the last ones. Hawaii, because of its too-large population from the Orient, may never be a state. A freer method of "home rule" government should be accorded the delegates from the two territories and each should be allowed a vote on the floor of Congress, and the judges and other officials should be of Hawaii, at least, and not from "Alalousippi." Hawaii, too long, has been "Forgotten Island" with Washington, D. C.

That day, November 16, 1899, was just upon the eve of a historical transition period. Memories of men and women were still keen to political changes of '93 and '95; the rancor stirred by the overthrow of the Hawaiian monarchy was still a live and painful subject and Hawaiians were still resentful against those they accused of treason to the island nation. Progressive Americans were still hopeful that their decision would prove a Godsend to Hawaii in the long run, for the eyes of jealous foreign nations had been case toward the Hawaiian Islands, and plans, undoubtedly, were projected in many foreign capitals to train the guns of their warships upon the Hawaiian capital and take forcible possession of the Islands.

When I look back over the twenty years that have elapsed since first I took pad and pencil and recorded my first day's notes, my fancy marshals stirring events, the building of vast agricultural enterprises, distinguished men and women, an array of interviews with world-known personages—generals, admirals, statesmen, peers, princes and potentates, war correspondents, revolutionists, adventurers, sculptors, captains of industry, crooks, athletes, writers, actors, painters, lecturers, musicians, sea captanis, "bucko" mates, adventurers, "fly-by-night" visitors, crooked sellers of mining stocks, men and women of varied nationalities, of all hues under the sun, for all of these have come under my eye and pencil in the daily routine of a newspaper life in Honolulu which has lasted through a generation.

But gone are those early days of romance and adventure. Honolulu then was picturesque, for there were among us titled persons of the old royal regime who had been forcibly deposed from their high offices. It had a scattering of foreign peoples, just enough leaven to make one certain that here was a picturesque corner of the Eight Seas. It was not then crowded with foreign peoples, who today outnumber the original population.

Twenty and even fifteen years ago, Hawaii was thoroughly isolated—just a group of isles far away from civilization's centers. Six years at least intervened in the reception of news of the outside world. There were no cables, no wireless, no automobiles, no fast steamers. We were a drowsy ukulele land.

The seven and eight-day steamers brought the "latest news" from San Francisco. "Steamer day" was an important factor in Honolulu life. The electric company's whistle sounded the steamer's approach. Two hours later the vessel would be at the wharf. The town was aroused. Tram cars carried heavy loads harborward. Horses were hitched to buggies and the rest of the town moved wharfward. The Hawaiian Band usually "played" a steamer in. It was a time when people met and gossiped while waiting for the steamer to tie up. The smart set and every other set met on common ground at the waterfront. Steamers did not bring many people in those days, but quality made up for quantity. They were whisked up to the picturesque Hawaiian Hotel, and a dance that night on its lanais drew the townsfolk to meet the strangers.

Then, everybody went to the postoffice. The modern innovation of having letters delivered at one's home was not known here. All Honolulu met at the postoffice, and so, friendships were held close. The letter delivery system has broken many a friendship; the automobile and electric trolley lines, giving people opportunity to live in the far suburbs, have further aided in the breaking of oldtime friendship ties. Only the office boy or the box owner go to the postoffice now.

How did we get the news in those days? A steamer came off port, maybe in day or night. In a launch, or sometimes in a

rowboat, we met the steamer off port. We either boarded her or had files of newspapers thrown overboard to us. Back to the wharf and office. Each reporter was given a paper. The news items were reduced to "telegraph brevities." We worked sometimes far into the night and the next morning The Advertiser proudly blossomed out with the "latest news of the world"—eight and nine days old.

Sometimes we had to go out in a gale. The launch or pilot boat heaved and slogged in the waves. Oftentimes we were out nearly all night, soaked to the skin, with the editorial staff patiently waiting for the reporters to return with their precious "latest newspapers."

There was always competition with other papers. Oftentimes there were new newspaper files on board. Frenzied search was instituted from stateroom to stateroom to locate stray papers or pieces of them.

What a contrast of today with news received several times a night by cable, radio, telephone, from the uttermost parts of the outer world, from the other islands, from other parts of this island, a thoroughly comprehensive digest of the news of the day which is presented to The Advertiser's readers at the breakfast table in true metropolitan style. In fact visitors to Honolulu have marvelled at the enterprise of The Advertiser and its splendid presentation of news, just as though it were published in New York, Boston, Chicago or San Francisco, for its presses give out thousands of copies an hour, often in color tones—all quite up-to-date.

There were crack sailing vessels in those days which made clipper-fast voyages. They came from the coast with lumber; from the South Seas with guano and copra, from South America with nitrates; from San Francisco with general merchandise and provisions; from England and Scotland and Germany with fertilizers, fabrics and liquors; from China and Japan with silks and sake and soyo and Oriental curios; from Australia and New Zealand and Samoa with mutton and beef and mats.

Honolulu harbor was often a "forest of masts." The vessels remained here weeks at a time. The masters were personal

friends of the best families and they entertained aboard extensively. They were men who had been "running" down to Honolulu for decades. Their friendships were lasting ones. They dined in the homes of the old families and the old families dined aboard.

As big steamers began to replace the sailing vessels this wonderful aggregation of ship masters and mates disappeared. The old friend ashore died and the friendships became few. New men, different from the old types, occupied the masters' cabins and were little contact between the old population and the sailing ship's cozy diningroom. Only the customs men and quarantine officers and ship's agents go aboard nowadays and once in a while an old friend turns up.

The tales that those old sailors reeled off! They were stories of South Seas islands and trading; tales of mutinies on the high seas and drastic methods of suppressing such uprisings; of pursuit of whales; of old bucko mates who were generally accredited with close relationship with near-pirates; of opium smuggling and of smugglers; of typhoons and hurricanes, shipwrecks and life on lonely islands awaiting a passing ship; of strange cargoes of merchandise and sometimes human beings; days when ship cabins were filled with curious things collected in every part of the world.

But the fast and big steamers have driven them out. The establishment of the cable brought Honolulu into news contact with the outside world.

There was no longer anticipation as to what might have occurred in the world. Everybody got it the "next morning." That took the adventurous element out of life here. Came then the auto and that changed the aspect of the city. Suburbs were unknown in those early days. Our little world for news getting was nearly all "down town," or within easy reach. Waikiki was far away and dreamy in those days, with a long stretch of beach and few homes and bungalows.

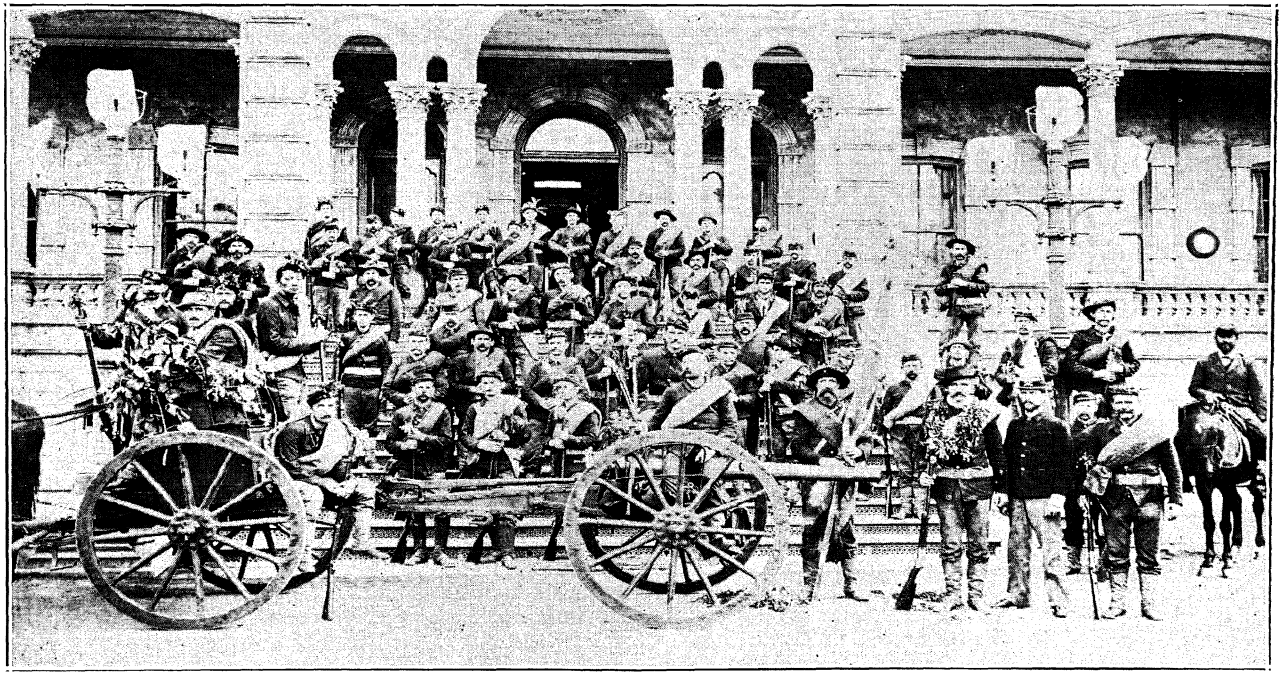
The suburbs of today were the far country of the early days of this century, but a country where it was pleasant to have picnics and luaus. When we newspapermen wanted to locate any man in town it was easy to get him. The telephone of that

day was a sort of clearing house. Mrs. Jones goes to Mrs. Brown's house in the afternoon, and tells "central" that if anybody calls to have them call her at Mrs. Brown's. Central called the doctor, gave orders for meats and groceries when the housewives were in a hurry, and called up the town to say that a meeting would be held somewhere that night. When we wanted Faxon Bishop, C. M. Cooke, C. H. Cooke, Ed. Tenney, Jack Dowsett, Sam Parker, or an official of the government and wanted him in a hurry, "central" often found him. Then it was a jump in a hack and in a few minutes we had him.

Those were days when war correspondents flowed through Honolulu, particularly when the Spanish, Boxer and Japan-Russo wars were on. I interviewed them all—Jack London, Frederick Palmer and a dozen others and took copious notes of their marvelous tales. I have talked with Bryce, Prince Pu Lun of the old Manchu regime; with Prince Fushimi of the Japanese imperial house; with Jack London time and again; with Dr. Sun Yat Sen, Hawaiian-bred revolutionist who overturned the ancient Manchu dynasty. Four months prior to the revolt Dr. Sun confided to me in the office of "The Liberty News," the patriotic Chinese newspaper where he often visited, the plan in general by which he hoped to destroy the Manchu monarchy. I was astonished at his idea of establishng a republic and asked him if he really thought of a republic like that of the United States. He said "yes." "With a President like George Washington?" "Yes." "Then you may be president, Dr. Sun?" He threw up his hands. "No, I have no ambitions that way; my lifelong hope is to overturn the monarchy and establish a republic," He did.

I have talked with Dr. Syngman Rhee, of Honolulu, the "President of the Korean Republic." I have written up Major Sam Johnson of Honolulu, the greatest soldier and soldier of fortune of all, who lived among us many years, became a conspicuous character in Siberia's turmoil at Vladivostok and was decorated by sixteen governments of the Allies.

I have gone aboard steamers and interviewed princes and potentates; writers, theosophists, Buddhists and Brahmina leaders; have talked with criminals passing through under guard;



Troops of the Republic of Hawaii, photographed on the front steps of Iolani Palace, on their return from service against Hawaiian revolutionists in the uprising of 1895 against the Republic of Hawaii. The revolution was short-lived and quelled with small loss of life. Three years later Hawaii was annexed to the United States.

with brilliant lecturers; have interviewed castaway sailors rescued and en route home. I have met and interviewed princes of India, soldiers of fortune, revolutionists, Pershing, Taft, Funston, small of stature, but one of the biggest generals ever stationed in Honolulu, and hundreds upon hundreds of other well known men and women. The Prince of Wales, Lord Northcliffe, prime ministers, great singers, Calve, Melba, Schuman-Heink, with Kubelik, Paderewski, Heifeitz; with Jellicoe, lord of battles—the list covers the world.

Locally, I wonder how many marriages in the past twenty years I missed "writing up," beginning away back there in 1899? I wonder how many births later on I recorded. I wonder how many divorces I was called upon to record and "write up." It has been a pleasure to "write up" these weddings, for it took me into many hospitable homes. It has been a pleasure to write obituaries. The word "pleasure" may sound strange but it is true, for these obituaries, replete with splendid deeds of fine life work of many of our citizens, men and women alike, were obituaries of lives well spent, of self-sacrificing, of educating, of devotion to the interests of others. There have been many splendid men and women of Honolulu, Hawaiian and haole alike, whose biographies were unusual.

The late Queen Liliuokalani was, all in all, a remarkable woman, and I had many chats with her at Washington Place and in my own home. She was among the first of the royalties in the world since the French revolution to lose her crown, but destiny was behind this lamentable necessity. I saw her that November day in 1917 when she breathed her last [as I did also the last royal prince of Hawaii, Prince Jonah Kuhio Kalanianaole, January 7, 1922].

I have followed the fortunes of politicians, of men of industry, doctors and lawyers, educators and agriculturists and scientists, written of their work and their hopes and their discoveries in their particular fields. I have watched the city grow from a large, contented town with unpaved streets to a city with modern wharves, paved streets, electric trolleys, big office and hotel buildings.

But with all this progress there has disappeared the peculiar and delightful charm of old Honolulu, the atmosphere of Hawaii nei of the olden time. The streets have been straightened and old trees have come down; historic buildings have been razed to be replaced by something modern in which not an iota of local architectural atmosphere, or architecture typical of Hawaii, is apparent. Just such a building as would sit on State street or Arapahoe street or Main street in any city. Trees, gardens, sea bathing beach, people connected with the golden era of the Hawaiian monarchy, all have disappeared under the march of events. Even the mountains, once picnic rendezvous, are forest reserves with kapu signs, or fenced in lots for private homes, and no stretch of sea beach can be called public.

The climate of Hawaii is still here. It is the ever alluring charm of Hawaii nei. Times and peoples and life have altered, merged with other life; Hawaiian melodies, the tinkle of the ukulele and the strum of the guitar have nearly been replaced by the jangling, banging "jazz"; autos whizz by at breaking speed; trolley cars clang in the soft Hawaiian moonlight; ancient cocoanut groves come down; cafeterias and Boston restaurants have replaced the old time "coffee saloon"; traffic policemen regulate your movements day and night on the streets; fashion dictates serges and woolens in place of the old time spotless and cool ducks and linens; Waldorf-Astoria gowns have almost shamed the picturesque Hawaiian holoku out of street appearance; workmen have unionized; hours of labor are set; the old time hackmen, save one, have passed out of existence; only one prince of the old regime remains alive [this prince, Kuhio, died in 1922]; the Throne Room's beautiful koa woods have been painted white, and the old "Boat Landing," a romantic meeting place in the old days when warships anchored in "Naval Row," is a launch wharf.

The adventurous life we newspaper men used to lead is changed. Just when the change came I cannot recall. It altered our semi-Bohemian kind of life. Just picking up news hap-hazardly, and yet with a wealth of human interest always turning up in it, has become a business-like system, with regular hours.

Individuality still survives, but is not essential, judging by the business-like city editors of the modern regime, for few of the men are as old as some of us who have survived the old days of Honolulu journalism.

It is no time to lament over the "good old days" of the romantic long ago of Honolulu. Modern newspaper systems don't permit reflecting over "old times." They want the news of today. But everything to me in Hawaii is "yesterday." I am proud of Hawaii's "yesterday."

But like the pipe-smoking old sailor watchman on the wharf today, who was master of a clipper ship a quarter of a century and more ago, who likes to let his thoughts go back to the palmy days of his mariner life, so does the newspaper man of an old and picturesque regime.

CHAPTER XXIII

ISLES OF ALOHA LAND

GEOGRAPHY OF THE GROUP

IN the days of '49 when Americans suddenly discovered that California was the modern El Dorado and there was a rush from the four corners of the earth to share its riches from mountains, valleys, gulches and rivers, the Hawaiian Islands sprang equally into prominence as a provider for California. Corn and wheat, potatoes and flour and many other products of the soil were shipped to the Golden State. Hawaii thrived on her sudden prosperity as an exporter of products that today are now mostly imported from the mainland as Hawaii's great agricultural areas are devoted now principally to sugar cane and pineapples.

In the days of '49 it was a tedious voyage of weeks on a sailing vessel between San Francisco and Honolulu. Steamers began to stir the waters of the Pacific and gradually the time was cut down from weeks to nine and ten days, then eight then seven, and today the voyage over the beautiful ocean, sparkling in the rays of the sun, for Hawaii is in the "sunshine belt" steamship routes, is made in six days as an average on the many liners that now ply regularly between California and Hawaii.

It is a voyage never to be forgotten. The comforts of modern travel are at the command of the traveler. It is now a satin-slippered trip from anywhere on the American mainland down to Hawaii, up to the Volcano and almost any place in the islands, whether it be in the wondrous Waimea Canyon of Kauai, with its glorious colorings so like those of the Grand Canyon of Arizona; or to the edge of the active, roaring, magnificent Halemaumau crater in Kilauea volcano. The voyage is through a

series of days that breathe of the soft, balmy climate of Hawaii. As the miles diminish the air becomes more balmy and then the steamer itself comes into this zone of the trade winds blowing down from the Arctic Ocean through Behring Strait.

Passing over the verdure-tipped summits of the great mountain ranges the trade wind stirs the foliage of the mountain slopes and of the plains and wafts gentle zephyrs over the bathing beaches, so that in Honolulu the homes are built with great wide doors and wide living verandas, or lanais, as the Hawaiians call them, and there, half in the open the people are found by the travelers to be living a life of sovereign ease.

The Hawaiian group extends from 18° 50′, to 22° 20′ North Latitude, and 154° 53′, to 160° 15′ West Longitude. They are about 2080 miles west and southwest of San Francisco, six days by steamer from the Golden Gate and 8 to 10 days steamer distance from Japan.

The group consists of eight principal islands—Hawaii, Maui, Molokai, Oahu, Kauai, Niihau, Lanai, Kahoolawe and several small islets. Nihoa is an interesting but tiny islet about 120 miles northwest of Kauai.

By Act of Congress and by proclamation of President Roosevelt, many dots of islets to the westward extending as far as Midway Island, on which is located the cable relay station of the Commercial Pacific (Mackay) Cable Co., the islands there are called the Bird Reservation and are under the jurisdiction of the mayor of Honolulu. These islets include Lysiansky, Necker, French Frigate Shoals, Pearl and Hermes Reef, Laysan, Ocean and Midway Islands.

To south of Honolulu a few hundred miles and seven days travel by power fishing sampan, are the Palmyra Islands, once supposed to be governed by Great Britain, but certainly now under the United States and owned by Judge H. E. Cooper of Honolulu. There are 50 islets in the group, and now being developed by a company for copra and the fish which abound in these waters. The islands were bought for $750.00. Recently the navy accomplished a feat when it sent a small Eagle Boat with a seaplane on its deck to Palmyra. The islands were surveyed by boat and

by seaplane and it was determined that in case of necessity the isles afford opportunity for a built-up harbor and naval base.

Other small islands which form part of the Hawaiian group proper, are Nihoa known as Bird Island; Lehua, a small islet off the northern point of Kauai, having an elevation of 1000 feet. Molokini is an extinct volcano, lying in the channel midway between Maui and Kahoolawe. Kaula, the smallest islet of the group, is situated seven miles southwest from Niihau. Of the larger islands only eight are inhabited. Kahoolawe once abandoned. is now a cattle ranch owned by the Baldwin sugar planters of Maui.

These islands present a variety of soil, climate and natural productions. Sugar is the staple product, the output in a banner year which the war interrupted, being close to 600,000 tons. Rice at one time second in importance, has fallen far down the list, while pineapples, which a quarter of a century ago were mostly a garden product, now take second place, with a pack in 1921 of 6,000,000 cases of canned pines, finding a market in every part of the world and regarded as the most delicious pine product on any market.

The Hawaiian pine has achieved a prominence in the market which is phenomenal, and as a result the pineapple factories in Honolulu and other islands are enormous plants. Bananas are also a profitable export as well as rice. Coffee is holding its own despite difficulties of labor in handling the crop and the low price. Tobacco is a fine product but the growers have experienced difficulties in marketing. Hawaiian coffee is pronounced one of the finest products of the world, and for many years the War Department took the largest part of the crop for use in its army. Coffee is raised principally in the Kona district of Hawaii island, hence the name "Kona Coffee."

Among the other natural products in the Islands are indigo and sumac. There are many medicinal plants indigenous to the islands, and an almost endless variety of fibrous plants. The soil and climate render the growth and perfecting of every plant, shrub and fruit common to sub-tropical countries, while on the higher elevations of Hawaii and Maui the fruits, cereals and

grasses of the temperate zone do well. Citrous fruits grow to perfection, as do also loquat, mango, tamarind, ohia or mountain apple; breadfruit, papaya, or pawpaw of the West Indies; avocado or alligator pear; pineapples, native strawberry, raspberry, thimbleberries growing near the volcano; ohelo or native huckleberry, also growing largely near the volcano.

There are several varieties of forest trees producing lumber for furniture and building, including the koa, which takes a wonderful polish and from which are made all manner of curios, platters, calabashes; ohia, a hard timber which is used for flooring. Sandalwood, once plentiful, has been exhausted.

The native grasses have been almost exterminated by cattle, sheep and goats. Their place has been taken by imported grasses. The government has proclaimed forest reserves and is fencing much of this area and planting new trees. Goats are yet a menace to trees and shrub growth.

Game once abundant in the islands, is not so plentiful, due to the rapid population expansion in the islands, the cultivation of valleys and mountain slopes for sugar cane, pineapples and the gradual use of mountain tops for dwellings. Peacocks were once common on Maui, but not now. Turkey, pheasants, California quail, plover, ducks were once plentiful, but today pheasants are imported from Japan and China and are no longer as wild as hunters would prefer. Small herds of deer are yet to be found on Molokai which is not so densely populated as the other islands. Wild goats, wild cattle and wild hogs still afford good shooting on various islands, particularly on Hawaii, Maui and Molokai.

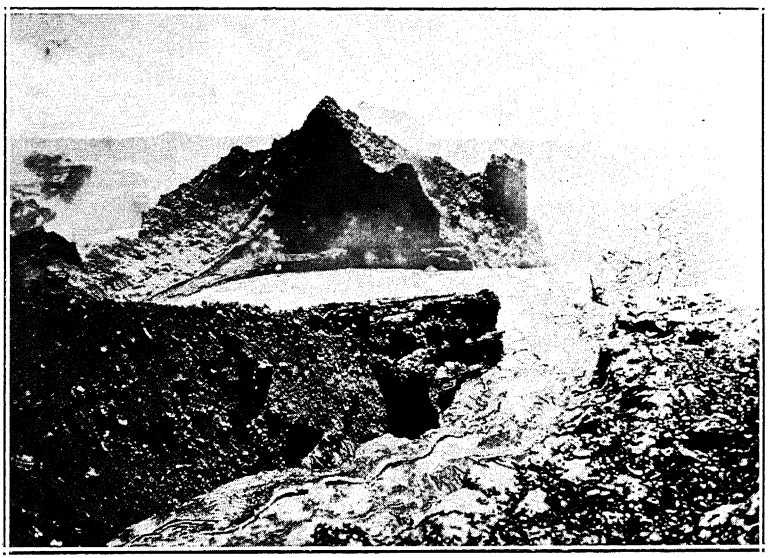
The waters surrounding these islands abound in fish, but with the increase of population, the decrease in grazing lands for cattle and sheep, the fishing business has grown rapidly. Japanese control 90 percent of all fishing in the Islands. They use sampans exactly like those in Japan, most of them equipped with powerful gasoline engines. As the fishing fleets are enlarged and the fishing is done on a wholesale scale the water close to the islands are found less advantageous for fishing. Sampans now go out hundreds of miles, remaining a week or two weeks, returning with their ice-filled holds chockablock with fish, prin-

cipally the ulua, mullet and many kinds of fish that are so brilliantly colored, so bizarre of shape, that they are called "Painted fishes,"and most of the species are to be seen in the wonderful aquarium in Honolulu. Now the rich fishing grounds around Palmyra Islands, five days' sampan trip, are invaded to supply Honolulu markets.

Hawaii, the largest island, is 90 miles long by 73 miles broad; and contains scenery of the sublimest and grandest character. It is interesting as the island where the great circumnavigator, Captain Cook, was killed February 14, 1779, just one year and 29 days after his original discovery of the islands. An obelisk has been erected to his memory at Kawaaloa, where he fell. The last British naval crew to visit the place and attend to repairs was that of the light cruiser Calcutta, in March, 1922. Hawaii was also the birthplace of the conqueror, Kamehameha I. A fine statue has been erected to his memory by the Hawaiian Government in Kohala (like the one in Honolulu), to commemorate his nobility of character and statesmanship.

The Island of Hawaii possesses many rare features of interest. Amongst them is the famous "City of Refuge," at Honaunau, not far distant from Kealakekua Bay where so much history was recorded. This most interesting relic of pagan days is a large enclosure, walled with massive stones accurately fitted together. Within these walls any one who had committed a crime was safe from the immediate vengeance of others and was entitled to a fair hearing of his case by the attendant priests who lived in the city.

By far this is the most historical place in Hawaii, related indissolubly with the lives of some of Hawaii's greatest men and women. There was the dwelling of Keawe, after whom the "Hale o Keawe," at the north end of the Puuhonua east wall was named. The terraces today indicating the site of this house are situated at the northern end of the Puuhonua mauka wall. Originally there were three terraces, not four as at present, for the Hale o Keawe and the great walls, torn down by tidal waves and other causes, have been rebuilt by the Bishop Estate in as near the original form as knowledge of venerable men can indicate



Goddess Pele's fiery, roaring, seething, ever-active crater of Halemaumau (House of Everlasting Fire), in Kilauea Volcano, is one of the awe-inspiring spectacles of the world.

their original appearance. About the middle of the lower was a kauila wood gate, opposite the door of the Hale o Keawe. On the second, or middle terrace, offerings were made—a human being, a pig and a bunch of bananas constituting a single offering. On the highest platform the house (hale) was situated. Keawe was one of the greatest kings of Hawaii, and contrary to usual custom, his bones were buried in this site.

Upon the reefs or causeways from the shore to the point of the City of Refuge which projects into a little bay, the fugitives could pass. There are orifices in the lava today which show where the standards of the kahilis stood. On reaching the standards the fugitives were safe. The City of Refuge is remarkable for the immense size of the stones used, wonderment being expressed by visitors as to how the Hawaiians raised them into position without mechanical aids. The principal motif, apparently, in the construction of the great walls of the Puuhonua was impressive bulk. Surrounding the wall were hideous idols in ancient times. The temple, like others throughout the islands, including idols, were destroyed by royal proclamation in 1819.

A splendid motor road now connects Honaunau with other towns, so that a visit to this rare place is no longer difficult. One sits in a motor on the entire circuit of the Island of Hawaii.

In the vicinity of Kealakekua and Kilauea, the latter the former royal headquarters and the first mission of the missionaries in 1820, are numerous caves in many of which were secretly buried the bones of high chiefs and kings. There is an air of sepulchral quiet about the bay of Kealakekua, and superstition still holds sway there. No Hawaiian evinces curiosity to peer into the caves piercing the lofty cliff. Rare feather cloaks, muumuus, canoes, ancient implements are in these caves. No one touches them. The ascent is almost impossible. The government protects these tombs of the great.

The chief attraction of this island is the volcano of Kilauea, the largest active volcano in the world. The approach to it is picturesque in the extreme. The great crater is three miles across. In the center of the crater is a pit, called Hale-mau-mau ("House of Fire"), and that is the volcano, belching its lava

upward, always upward, sometimes overflowing the pit into the great crater, always a fascinating and awesome sight, its fires never quenched. A motor road connects the seaport city of Hilo with the volcano, where the Volcano House, a modern hotel houses visitors. From its verandas the activities of the pit, three miles distant can always be observed.

Kilauea volcano and all the extinct craters around the forests of native trees and the beautiful fern groves are now a part of the Hawaiian National Park, looked after by the Bureau of National Parks of the Department of the Interior, at Washington. The volcano is to Hawaii what the geysers are to the Yellowstone.

Many steamers each week call at ports of Hawaii from Honolulu. The Inter-Island company has a fine steamer on this run for tourists, and in 1923 will have a steamer with a capacity of 350 passengers, large and commodious as any ocean liner, to carry passengers on the "Volcano run," making two trips a week. The Matson Navigation Company makes visits with its big liners to Hilo. The Los Angeles Steamship Company, with two huge steamers, will call at Hilo from Los Angeles to Honolulu. The Admiral Line of Seattle, proposes to put a fast passenger liner on a similar run.

Any of these routes are convenient and enables visitors to see much of the varied scenery and many wonders of nature on the island.

A railroad line running out of Hilo, passes along the Hamakua coast, crossing dozens of gulches, going through tunnels, hanging over precipices above the wave-lashed shores, a railway trip that is a series of sharp surprises every mile. It also runs in another direction to Glenwood, within eight miles of the Volcano House.

The volcanic system of Hawaii is grand, the gigantic peak of Mauna Kea, snow-capped, rising to an altitude of 13,805 feet, the sister peak of Mauna Loa piercing the air with its shining crest at 13,600 feet. Mauna Loa is intermittently active, craters breaking out on its slopes in unexpected places and sometimes pouring lava across the government roads, one being as late as

1920, called the Alika Flow. Kilauea crater is 4000 feet above sea level.

Hilo is a lovely city, crouched on a gently rising slope from a crescent shaped bay, formerly known as Byron's Bay, named after Lord Byron, the English navigator, who visited it in the frigate Blonde. It is a city almost covered with trees and other verdure. Near it are sugar plantations. It has hotels, fine public buildings and enterprise.

Maui, the second largest island, is 48 miles long and 30 miles broad. It is famous in Hawaiian history and though much of its glory and romance has departed, giving place to utilitarian industry and enterprise, yet it possesses points of interest to the lover of nature that are peculiar to itself. On the western half of the island the Valley of Iao is of great interest and beauty and is referred to as the Yosemite of Hawaii.

The eastern half of the island rises to the height of 10,000 feet, and on the summit is the great crater of Hale-a-ka-la ("House of the Sun"), the largest extinct crater in the world. This wonderful crater is about 24 miles in circumference, with walls rising 2000 feet, and abounds with volcanic scenery of the most varied description. Recent research in the bed of the volcano shows that it was in ancient times used for the construction of heiaus (temples), and for domiciliary purposes and possibly was the scene of fierce battles, as great quantities of spear heads and other implements of warfare were unearthed about 1920.

The ascent of Haleakala, made by motor to Olinda and thence by horseback to the summit where a rest house awaits the overnight visitors, for sunset and sunrise are the great features of this remarkable visit to the roof of the world.

Maui is a vast island of sugar plantations and beautiful gulches and scenery. The Baldwins own much of the sugar development and have beautified the islands in a pro bono publico spirit, the spirit that was passed on to his public-spirited sons by H. P. Baldwin, father of the clan. The community life on Maui is pleasant.

Kahului is the principal port for ocean going steamers, and at Lahaina, on the opposite side of the island is a landing for

inter-island steamers. Lahaina was anciently the home of kings and chiefs. Its bays were favorable for canoe fleets and today the United States navy uses Lahaina bay as a rendezvous for its submarine fleets and destroyers and for naval maneuvers. Mala Bay wharf, completed in 1922, permits steamers to range alongside, an improvement over the old transfer in small boats from steamer to landing and vice versa.

Kauai, the most northerly of the eight islands forming group proper, is the most beautiful. Its scenery lacks the stupendous grandeur of the mountains and gorges of Hawaii, and there are no vast plains as on the Islands of Maui and Oahu. But its central peak is the oldest probably of any of the islands, and has been worn down by the elements until its outlines are all softly moulded and the many valleys which radiate from it are clothed with an abundant vegetation, amongst which are to be found trees and plants peculiar to the island.

Kauai was the first to really recognize the automobile as a permanent transportation feature and built a road skirting the shore much of the way, but through hills and plains, that connected the principal towns from Waimea, near which are the famous Barking Sands and the wonderful Waimea Canyon with its Grand Canyon of the Arizona likeness in vivid colors to Lihue, the county seat, and then on to Hanalei where is found the most beautiful bay that tourists ever gazed upon. On the northwest side is the Na Pali cliffs and precipices, and this part of the island is devoid of a road. These cliffs are collossal and wonderful. The wall of rock extends some distance inland.

Visits to Kauai, called "The Garden Island," reveal scenery that is different from other islands. It has often been referred to as the baronial isle, for the Wilcoxes, the Gays, Robinsons, Knudsens, Rices, who are among the wealthiest of all Hawaii's sugar planters and ranchers, cultured folk, who have ploughed the soil, covered the ranges with cattle and horses, built fine homes, established gardens such as that on the summit of Kukuiolono ("The Torch of Lono"), where Alexander McBryde carried his hobby into creating wonderful gardens and vistas until it has become a second Golden Gate Park, and all open to the

public, live lives of luxurious and cultured ease. In fact, the Kauai planters are noted for the openhandedness with which they have devoted their wealth to public enterprises and needs, hospitals, schools, roads, libraries, and even in Honolulu, on Oahu, where they have established buildings for the Salvation Army, children's hospital, for the aged and incurable sick, for Christian service.

It is a community island such as people of other lands, with their thoughts on the Hawaiian Islands, expect to find in the isles —planters of wealth whose culture is an asset to the community.

Kauai has shown how successful homesteading can be made, where Hawaiians and Portuguese and Anglo-Saxons have left their desks in the cities and towns and turned to the soil for a future and succeeded in small farming and in pineapple growing.

Kauai has seaports where inter-island steamers call many times a week from Honolulu. Ocean-going steamers anchor at Port Allen (Eleele), and carry away huge cargoes of raw sugar to the American mainland. The United States Government has recognized the importance of Kauai as an industrial center and has constructed a breakwater at Nawiliwili, the seaport for Lihue.

There are picturesque waterfalls, and the famous Barking or Whispering Sands, that set in motion on their slopes give forth a peculiar sound such as a small dog's bark. There are gloomy caverns to explore; there is the famous "Spouting Horn" at Koloa, a vent in a lava apron over the sea through which waves send up geysers to a height of 80 and 100 feet. Everywhere there is the old style, generous hospitality on Kauai. This island contains 350,000 acres, and is 22 miles in length by 25 miles in width. Upon the summit of Mount Waialeale, high up in the clouds, there is a morass and there is recorded the greatest rainfall year in and year out in the Islands and parallels the greatest precipitation in other parts of the world.

Molokai, northward of Maui, is not as frequently visited as other islands, although it presents some of the most beautiful rugged and wild scenery in the group. It is an island of contrasts. The western end is bleak and barren. The eastern end is green and beautiful, with waterfalls dropping hundreds of feet

into the ocean. It has some quaint Hawaiian villages in almost inaccessible valleys, reached principally by boats from steamers which anchor some distance out. There are still many grass houses on Molokai.

Under the provisions of the Hawaiian Rehabilitation Act, or Hawaiian Homes Act, passed by Congress in 1921, some favored sections of Molokai were selected by the territorial government on which to try the experiment of putting the Hawaiians back upon the soil that they may attempt to rehabilitate their fortunes, develop their families into sturdy children and the hope is that the Hawaiian race may be increased rather than continue to decrease at its present alarming rate. Hawaiians of full blood are to be permitted to take lands. Water is being developed in tunnels and wells to supply the acres. Small farming will be featured and the Hawaiians are to build their homes and make their living. It is one of the most remarkable forms of rehabilitation of a race attempted for aborigines.

The principal ports on southern Molokai are Kaunakakai, which will be the "Homes" port, and Pukoo. There are large ranches on the island.

Contrary to general belief Molokai is not the leper island. On a small peninsula, that of Kalawao, jutting out a long almost flat land into the sea, bounded on the land side by collossal, almost impassible cliffs, is the settlement, absolutely apart from the remainder of the island. It has possibly an area of about five percent of all Molokai. There is the settlement established half a century ago for the isolation and treatment of lepers, a home until they passed away. The world was electrified about four years ago by the announcement of a new method of treatment of leprosy, the treatment and specific of Chaulmoogra oil being planned by Dr. Harry T. Hollman, then of the U. S. Public Health Service. Not being a laboratorian he was assisted in the preparation of the specific, the separation of the fatty acids by Miss Alice Ball, a young woman from America, who used the laboratories of the University of Hawaii for this work. The Chaulmoogra oil, in its original state, was nauseating to the

leper victims. The Hawaiians, not exhibiting the stamina necessary to make a harsh treatment effective, rebelled under the old treatment. None grew well. They died lepers. The new specific was pleasanter. It was experimented with at the Kalihi Hospital in Honolulu, where suspects are held until their cases are determined. If they are lepers they are sent across the channel to Molokai. The specific in a few months began to tell the story. There was improvement. The disease in many was arrested. The disfiguring marks were obliterated. In two years the board of health announced that many were to be paroled. This was done. The new treatment had begun to conquer.

Arthur L. Dean, president of the University of Hawaii, a chemist of exceptional ability, developed the specific more and more, and to him is largely ascribed much of the honor of finding a medicine that would effect almost a cure. The physicians fight shy of the word "cure," but scores of leper victims have been paroled. It was tried with those in the Molokai Settlement. Confirmed lepers responded to the treatment. They have been sent back to Honolulu and other islands under parole, able again to mix with their fellowman. In ten years, claim some authorities, the Leper Settlement will no longer be needed as within that time it is believed the specific will be so highly developed that it will actually effect cures. The very latest method of attempting to purge systems of the dread taint is to inject the fluid directly into the veins, a heroic treatment, but effective. Hawaii has led the world in scientific treatment of this disease and the world is now following the Hollman-Dean method.

Brother Joseph Dutton, the lay brother of the Catholic faith, who has been forty years in Molokai Settlement devoting himself day and night to the patients, is a heroic figure in the world, and is regarded as "The Saint of Molokai." He was an officer in the Union Army during the Civil War, and is now doing penance and expects to die on Molokai, but he has never become afflicted with the taint.

Molokai is 40 miles long and seven broad and contains 200,000 acres.

Lanai to the south and west of Maui, is, like the small island

Niihau, a short distance from Kauai, wholly given up to agricultural and ranching activities of one person. The Baldwins of Maui now control the island and making it the "model ranch of the Pacific." With sheep and cattle at one time running wild on the island, trees and grass became scant and the winds blew away much of the soil. It is now being reclaimed. Upon this island are treasure hoards of picture rocks, upon which are queer and unknown carvings, which are being studied by scientists of the Bishop Museum. They key to the pictographs has not yet been found. Possibly, the key may be found, and the story of Hawaii's creation may then be told. The island contains about 100,000 acres.

Oahu, considered the principal island of the group, because Honolulu, the capital city is located on the leeward shore and has the finest harbor in the group, is devoted largely to the growing of sugar cane, pineapples, rice, sisal, taro, from which the national dish, poi, is made; and bananas, while there are many big cattle ranches. It has a railroad line skirting the southern and western shore from Honolulu to Kahuku, where it connects with another running from Kahuku to Kahana, through the Mormon Settlement sugar plantation at Laie.

Kamehameha Highway, named after the great king who, by the Battle of Nuuanu, effected the conquest of the entire group, begins in Honolulu, passes up through the beautiful Nuuanu Valley to Nuuanu Pali (cliff), where a gap almost on the backbone of the mountain range, gives the visitor there an airplane view of the northern part of the island, a wonderful view that is described by eminent travelers to be unequalled. There is a sheer drop of a thousand feet. Beyond are the rolling hills and the shore and the great ocean beyond, and miles upon miles of agricultural country are revealed below and far beyond. From this point one sees the Pali road, concrete, winding down the side of the mountain to the plains, for Kamehameha Highway passes on along the shore through pretty villages, the great Libby-McNeill & Libby pineapple cannery, through picturesque fishing villages, with many ranches and pineapple fields and rice fields on the inward side from the shore. It passes along to

Waialua, where the beautiful Haleiwa hotel is located, the halfway house and where travelers have luncheon as a rule. From Haleiwa the highway passes up through the middle of the land between two mountain ranges toward Honolulu, passing through vast sugar cane plantations and upon the plains of Wahiawa the tens of thousands of acres of pineapple fields where the pineapple was first developed as a commercial fruit.

At Wahiawa plains is Schofield Barracks, the U. S. Army's great divisional army post, arranged for a garrison of 15,000 soldiers, with barracks and officers' quarters and other buildings of the most modern type. Through gulches and more pineapple fields the highway continues until one sees Pearl Harbor Naval Station, on the southern side of the island, and beyond the city of Honolulu with its majestic background of Diamond Head, for the Kamehameha Highway is a belt road, 94 miles long, forming one of the most picturesque motor drives to be found anywhere.

In Honolulu are the offices of the territorial government of all the United States departmental representatives, of the mayor and the county government. All the great business houses of the territory, the plantation agencies, the banks and trust company, the big hotels and the great system of wharves are located, for the bulk of cargoes are discharged at Honolulu and the bulk of the exports pass through Honolulu. Oahu has an area of 600 square miles.

The former royal palace houses the governor of Hawaii, the attorney-general, territorial auditor and superintendent of public works and land boards. The old throne room, preserved as it was in monarchy days, is his formal reception hall for distinguished visitors. It is also the House of Representatives, the Senate chamber occupying what was formerly the royal state dining room. The old government house is now the territorial circuit court building. Facing on Palace square, and opposite the old palace, is the new United States or Federal building, for all United States bureaus in Honolulu, completed and occupied in April, 1922, and costing above a million dollars, an attractive structure designed after the California-Spanish mission types.

During the reign of King Kalakaua that monarch had an ambition to be Primate of the Pacific by bringing into his kingdom the Samoan, Gilbert and Tonga groups. At his direction the Hawaiian government despatched an embassy accredited to the Kings of Samoan and Tonga on December 26, 1886. The mission consisted of Hon. J. E. Bush, minister plenipotentiary and high commissioner, and H. F. Poor, secretary of legation. The mission failed, and quite disastrously.

The Hawaiian Islands are the most conspicuous objects in the Pacific Ocean. They are all mountainous, and from a scientific standpoint, of volcano origin. From their highest summits, down to the lowest depths to which excavations have been made, the soil is found to be lava in various stages of decomposition. It all seems to be melted earth, fused in volcanic furnaces, which has been poured out in vast masses, forming mountains of Konahuanui, 3,100 feet high on Oahu; Waialeale, 8,000 feet on Kauai; Haleakala, 10,200 feet on Maui; Hualalai, 9,000 feet; Mauna Loa, 13,760 feet, and Mauna Kea, 13,950 feet on Hawaii.

Volcano action has ceased in all islands except on Hawaii, at Kilauea and on Mauna Loa, and there opportunity is given to see the island still in process of formation and building up, foot by foot.

And how do these verdant islands, looking like little pin dots upon the sapphire seas appear to the travelers as their steamers approach the islands after a six-day voyage from the Golden Gate?

There in the early dawn appears the hazy outline of Haleakala upon Maui, then loom the rugged coasts of Molokai and beyond the winking light of the Makapuu Point lighthouse, on the easternmost extremity of Oahu, a signal to all steamers to veer to the south to round the coast of Oahu toward Koko Head, then Diamond Head and finally on rounding this there bursts into view the city of Honolulu nestling down under groves of tropical trees and bordering the beach and stretching far up into the valleys and upon the hillsides. As the morning sun gleans upon the Island of Oahu the traveler discovers a wild and even grotesque landscape. From coral and volcanic crags,

as white as cream into which the sea has drilled great fissures, colored and ridged by volcanic scars, sloped up into peaks above the clouds. Between the sharp fold of these hills, green valleys come down, opening upon the ocean, where smooth beaches break the surf. Now and then as the vessel passes by Waikiki Beach one may see bronze-hued men standing upon surf-boards, and shooting toward the beach upon a huge pillow, the ancient aquatic pastime of the Hawaiians, and the mightiest of the surf-riders may be Duke Kahanamoku, himself, the greatest swimming marvel of the world, out for a morning dip in the ocean. Then are seen cocoanut groves and then modern buildings, two or three coast defense fortifications, their guns screened by foliage; then a long coral reef near the harbor entrance, and behind this the quiet harbor and its ships at wharves, and beyond are the big business blocks, the public buildings, the flagstaffs and spires of Honolulu.

As the vessel approaches the wharf the traveler sees first a swarm of brown-skinned Hawaiian boys diving for coins, each an embryo Duke Kahanamoku, then throngs of people and then floating softly on the breeze across the intervening space come the soft sweet strains of "Aloha Oe"—Hawaii's welcome to the stranger.

CHAPTER XXIV

PASSING OF PICTURESQUE MONARCHY

HAWAIIAN THRONE GONE FOREVER

FATE and Destiny, hand in hand, both waited through the centuries of barbaric rule when kings and queens and great chiefs passed in succession, and then through the ten decades of civilized days from the time that the great Kamehameha became monarch of all Hawaii to that fateful day of January 17, 1893, when the throne was toppled over, the monarchy abrogated and a provisional government, later proclaimed a republic, was set up. Fate and destiny participated in this dissolution of the wonderful fabric of government so patiently and apparently so strongly woven. From republic, independent, to territory of the United States, with complete entry into the sisterhood of states and territories, was but another step.

Monarchy died that January day, 1893, when Queen Liliuokalani, wrongly interpreting her own personal position in the affairs of government, desired to abrogate the Constitution of 1889, when King Kalakaua almost lost his throne, and to substitute one which gave her the personal powers of a sovereign, such as were enjoyed by rulers of Hawaii before a constitution was given to the people by Kamehameha III.

Americans, as well as residents of Honolulu who were of other nationalities, joined hands in this block of the Queen's plans, when she had prepared to prorogue the Hawaiian legislature, and quietly but firmly dispossessed her on the throne and declared the kingdom at an end.

Liliuokalani sought her throne again in 1895 when an abortive revolution planned by many of her people, aided by many white men, was nipped in the bud with only one or two casualties, and

the Queen was imprisoned for a time. She sought the United States to restore her throne and the crown lands, but neither were ever restored to her and she died in her own home, Washington Place, Honolulu, on November 11, 1917, honored and revered by Hawaiians and strangers alike, given many official courtesies from the United States and other governments during her long term of retirement. Her funeral was a state ceremony, and she was taken to the royal mausoleum from Iolani Palace, just as though she had died there in the purple. With her passed the monarchy, and monarchy was finally and ever removed from even sentimental hope when on January 7, 1922, Prince Jonah Kuhio Kalanianaole, cousin of Queen Liliuokalani, sole surviving titular representative of the monarchy period, and who had been Hawaii's delegate to the U. S. Congress at Washington for twenty years, died at his home at "Pualeilani," Waikiki, Honolulu.

It happened that in my profession as newspaper reporter with the Honolulu Advertiser, I was privileged to be in the royal homes of death, and personally witnessed the closing of the eyes of both Liliuokalani and Kalanianaole to things earthly, and assisted in many ways in the preparations for the royal state funerals.

Having been in Hawaii a quarter of a century, making a hobby of things Hawaiian and knowing the former members of royalty intimately, I put my whole heart and sentiment into all my writings, for I handled both deaths and funerals exclusively. So favorable were the comments on these stories and particularly for those concerning Prince Kuhio, letters reaching the editor of my paper from many people on the mainland praising the stories, that I am flattered to feel they must have been worth while, as they tolled the death knell of monarchy. May I be pardoned for quoting from a letter from Rudolph G. Leeds, editor, "The Richmond (Va.) Palladium," February 7, 1922, to the editor of The Advertiser, as follows:

"A friend of mine, visiting in your wonderful city, sent me a copy of The Advertiser containing Albert P. Taylor's account of the funeral of Prince Jonah Kuhio Kalanianaole. To my mind this is one of only two

masterly newspaper articles that I have observed in recent years. The other was the account of some Associated Press man of the ceremonies and burial of our unknown dead soldier some months ago at Washington. Please convey to Mr. Taylor for me the appreciation of a fellow newspaperman for the masterful, dramatic and sympathetic manner in which he handled the news end of the passing of a prominent and very fine character. With congratulations to The Advertiser in possessing such a craftsman as Mr. Taylor, etc., etc.''

"Liliuokalani is Dying" is the heading for the story which I wrote in Washington Place the night before Her Majesty died, the end coming the following morning, Sunday, November 11, just as The Advertiser with my story appeared on the streets.

"LILIUOKALANI IS DYING"

FINAL movements in the national tragedy of the passing of the old Hawaii, the breaking of all the links which bound the picturesque group of islands lying within the lazy latitudes of the Pacific, to its bizarre past with its wealth of traditions, its strange supremacy in that vast ocean discovered by Balboa, and lines of stalwart kings and queens, sovereigns supreme over a progressive empire which had its origin in the dim and misty age of myth, are leaving few sands in the hour glass of destiny, for a queen is dying, and with her is dying the pomp and circumstance of sceptered rule, the sinking into oblivion of another aboriginal race whose fate it was to be whelmed in the progress of the white man's civilization.

Liliuokalani is dying—

The Queen is dead, long——"

No, the sentence is finished; the nation's life has run its span of the centuries; the queen's race is ended; there will be no other queen, no other king, no throne of their forefathers to remain as a monument of form of an ancient civilization, a supreme race amid the Seven Seas; for Liliuokalani, queen of the Hawaiian Islands, shorn these twenty-four years of her crown and scepter, lies in the final throes of a life which has reached its three score and ten, and ten more years than the allotted term

of life; lies vacant-eyed, yet conscious of the passing throng of subjects who gave her in the glory of other days the homage of a devoted people. She lies almost within the shadow of the architectural pile raised to symbolize the power and might of her rule of the golden days when Hawaii was a nation, independent among independent nations, the equal of vast powers, as potentates are equal, yet menaced by insidious diplomatic thrusts, as nation after nation, tempted by the glitter of territorial aggrandizement, played it as a pawn upon the chess board of Earth, engulfed by master moves, removed from the criss-crossed area by loss of its independence and cast into oblivion—its race done, its monarchial need useless—and lost amid the menace of war's ghastly debacle save perhaps for a few lines upon History's pages.

Born to the purple, reared among the glories of the Kamehameha dynasty and amid the circumstance so exalted in the Old World courts of royalty, herself sister of a reigning king, and finally wielded of the scepter upon a throne set amid the cocoanut grove whose plumed heights nodded over coral shores, Liliuokalani early learned the truth of the adage, "Uneasy lies the head that wears the crown," for two brief years upon the exalted heights of an ancient throne brought her only the cup of despair, the wresting of scepter and crown from her keeping, and the narrow confines of chambers for a prison that once were hers as reigning monarch.

Strange it is that this old mansion of Colonial days' splendor, the home of her earlier uncrowned life, so near that great palace, its tenant should be struggling for life itself, symbolizing even the struggle for existence of her race against the white man's all-enveloping mastery of the earth.

Fair Hawaii rose to its zenith in the reign of Kalakaua, her royal brother, the "Merry Monarch," and her own glorious days when the touch of a newer civilization had tempered the wonderful civilization of the ancient Hawaiians, when the lanes of commerce focused in Hawaii, when its sunny fields became golden in tassled sugar cane, and it became the veritable cross-roads of the Pacific, its future to be unveiled as "America's Gibraltar

of the Pacific," a khaki-clad outpost for the great American Republic, and the Melting Pot of the Nations. She reigned as undisputed sovereign but a brief span; but the seeds of diplomatic tares had been sown, international sappers mined its political parapets, and bloodless revolution cast down her throne and upraised the banner of Republic's sovereignty, and she became prisoner within her architectural pile.

Guards patrolled her door, armed, barring her exit, where once smart sentries had saluted and obeyed her slightest command. She gazed from windows upon the free world outside, a silent, suffering monarch, whose people endeavored to mass at arms by counter revolution and restore the throne to its glory. Foiled and thrown into prisons, tried and banished, her subjects were scattered and the enterprise to reestablish empire failed utterly and the proud queen faced accusers before military courts, which convicted her of treason. None of the terrors of close confinement was suffered, for she signed her abdication entirely, relinquished her sovereign rights and became free but throneless—but not homeless, for the beautiful mansion of her husband, the prince consort, became her palace. It was strangely named, this noble pile, so reminiscent of the Old South, named in the honor of the great American who sacrificed everything for a free nation—and in his honor was named Washington Place, today the center of all that is left of the royal days, tonight the home of Death,

For the queen is dying—

For seventy years the mansion has sheltered high chiefs, and rulers, a mansion gay with life and pomp and circumstance; where beautiful polished woods, art pieces from the four corners of the earth, and semi-barbaric kahilis (standards surmounted by cylindrical creations of rare feathers), symbols of kingly rule, symbolic of tabu supremacy, still create the appearance of a palace drawing room, for it is in these rooms that Her Majesty has received audiences, and received the obeisance of her loyal subjects, and yet all truly loyal to the great American Republic.

But all the passing show is nearing its end, and soon the pomp and panoply of reigning days will be turned to the pageantry of

Prince Jonah Kuhio Kalanianaole, last titular prince of the Hawaiian monarchy, who died January 7, 1922. For twenty years he was Hawaii's Delegate to Congress. Grandson of the last King of Kauai of feudal times, he was democratic and gained the soubriquet of the "Prince of the People."

THE RICHMOND PALLADIUM

February 7, 1922.

Editor, The Advertiser,
Honolulu, T. H.

Dear Sir :-

A friend of mine visiting in your wonderful city sent me a copy of The Advertiser containing Albert P. Taylor's account of the funeral of Prince Jonah Kuhio Kalanianaole. To my mind this is one of only two masterly newspaper articles that I have observed in recent years. The other was the account by some Associated Press man of the ceremonies and burial of our unknown dead soldier some months ago at Washington. Please convey to Mr. Taylor for me the appreciation of a fellow-newspaper man for the masterful, dramatic and sympathetic manner in which he handled the news end of the passing of a prominent and very fine character.

With congratulations to the Advertiser in possessing such a craftsman as Mr. Taylor and with best wishes, believe me,

Very sincerely,
Rudolph G. Leeds.

semi-barbaric days as the dynasty ends, the end of all dynasties in fair Hawaii, the closing chapter of the strange, almost unexampled system of rule of wonderful kings of the past—

For Liliuokalani is dying.

"KALANIANAOLE PASSES"

Today, the Torch of Hawaii is extinguished. Sleep, sleep, sleep, the Hawaiians sing over the casket of their beloved prince. Never have Hawaiian voices blended more sweetly, with sobs in every note, as they have over their *alii,* for they realize that impersonated in him, their nation is *pau.*

Out of the living nations into that long, ever-lengthening column of dead nations, Hawaii is now added. It takes its place at the foot of the list, at the head of which are Ninevah, Chaldea, Phoenicia, Carthage, powerful nations of old, among them somewhere, say historians, the progenitors of the Hawaiian race, for whence came the temple formations, the custom of the purification of the temple, the ritual of the priesthood, the dread *tabu,* the power of rulership accorded the chieftains, the designs of the beautiful robes and helmets?

Hawaii's monarchy will be buried today when the casket containing the mortal body of the late Prince Jonah Kuhio Kalanianaole is sealed within the Kalakaua dynasty crpyt in the royal mausoleum. More than the actual interment of the late alii of the Hawaiian race is being removed from the land of the living and conveyed across the dark river of Death to the hazy beyond. The monarchy of a hundred years, the lesser kingdoms and principalities that existed for ages before the coming of the bearers of the word of Christ, the remarkable, colorful, stately ancient regime, and the modern successor to the solidified monarchy established by Kamehameha the Conqueror, greatest of all Hawaiians, will be a milestone of the past when the crypt is closed and the last dirge is sung, the final chanting and wailing become mere ghostly refrains, and the stately, lofty, bizarre and strange-looking feather *kahilis,* symbols of rule and power of mighty chieftains of the past are set for the last time.

All Hawaii today will realize that the last titular representative of all monarchy in Hawaii, of all the past regimes that go far back into the hazy, misty, legendary eras, is to be buried today with pomp and circumstance, not only as a prince of Hawaii, but as "The Prince of the People," for upon his casket formed of the beautiful woods that come from the forests of Hawaii Island, the same forests that have furnished the caskets for a century of kings and queens, princes and princesses, chiefs and chiefesses, reposes a beautiful silver plate inscribed, *"Ke Alii Makaainana"* —"The *Alii* of the Citizens."

With him, therefore, is buried all that remains of the monarchy. Remain then only the memories that Hawaiians cherish of the era of monarchy, for many still remember Kauikeouli (Kamehameha III), Kamehameha IV, Kamehameha V, Queen Emma, Lunalilo, King Kalakaua, Queen Kapiolani, Queen Liliuokalani, Prince Leleiohoku, Princess Likelike, Princess Kaiulani, Prince Kawananakoa. Prince Jonah Kuhio Kalanianaole is the last. Monarchy is pau. The last connecting link which the Hawaiians today had with their monarchy is gone. Is it the death knell of the cohesion of the Hawaiian people?

Are memories a sufficient link that will not break with the coming of years and render the Hawaiians a people submerged in their own country, inundated by the flood of peoples from the Seven Seas?

To the sweet, heart-throbbing melody of "Aloha Oe," to the stately, sonorous notes of "Hawaii Ponoi," amid the sobbing high-keyed cry of *olis* with tears as accompaniments, and surrounded by a forest of gorgeous-colored royal feather *kahilis,* symbols of ancient royalty in Hawaii *nei,* the late Prince Jonah Kuhio Kalanianaole, last titular prince of all dynasties in these Isles of the mid-sea, was laid to final rest in the royal mausoleum grounds yesterday.

Late titular prince of his line, Hawaii's representative in the American Congress for two decades, grandson of an island king, created a prince of the crown by King Kalakaua, more lately and affectionately known as "The *Alii* of the Citizens," Prince

Kalanianaole was buried yesterday with all the pomp, the ceremony, the pageantry which has marked the final rites over kings and queens, princes and princesses, chiefs and chiefesses of Hawaii in the past which extends back into the haze of legendary history.

A state funeral was accorded this "Prince of the People." The governments of the United States and of the Territory of Hawaii united in paying the highest tributes of respect to the Alii.

Clothed in the wonderful feather *ahuulas* (capes) of his dynasty, and with all the symbols of princely origin surrounding him, even as they did Kamehameha the Great, Prince Kalanianaole was accorded the homage of all citizens of Honolulu. Thousands marched before his catafalque up the old familiar funeral route to the royal mausoleum. Tens of thousands lined the streets. Allied governments, those which fought shoulder to shoulder, were represented officially at the funeral services in the old throne room of the former royal palace and followed the catafalque to the mausoleum. An admiral of the navy and a general of the army representing the navy and war departments of the United States government paid official homage to the prince-delegate. The Hawaiian people paid their homage in wailing, in chanting in the old, old style, and in the singing of sweet, soft melodies of today, that only Hawaiians can sing. He went to his eternal rest, amid a commingling of ancient and modern funeral rites that could only be intermingled in Hawaii *nei,* where the past still lives, where memory still keeps green the day of monarchy, memories that now, with the passing of the only connecting royal link between today and yesterday, will wither, and like old age, totter to oblivion.

The *kahilis* will be taken apart when the day comes to take them down from the mausoleum. The *kahili*-standards of koa and kou wood, of human bones jointed, will be stacked in dark corners. The gilded *tabu* ball may find its way to a museum. The *ahuulas* will be protected from destruction sealed in cases. The orders and decorations of the bygone monarchy regimes, glittering baubles of royal supremacy, will be carefully placed

apart from the world, also possibly to go to a museum, where already are stored the crown that was forcibly removed when a new government came into power, when the throne was overturned. The crown and the scepter that fell are now mere relics.

At 10:46 o'clock in the forenoon the first minute gun was fired from a gun of an American battery in the palace yard. At 1:45 o'clock in the afternoon the royal casket was in the crypt. *"Aloha Oe"* had been played and all had stood at attention as *"Hawaii Ponoi,"* the national anthem was concluded and the last chant was chanted. The clergy concluded their service, the benediction was pronounced. The princess widow was alone with her dead husband.

When the sun peered over Leahi (Diamond Head) the palace grounds began to fill. Women in *holokus,* men in black, girls in white, came to their stations. The palace itself began to fill as watches for the bier arrived. Guardsmen clanked by with rifles atrail and sabers rattling. The old royal dais was decorated. The curtains and their gilt trimmings were suspended from the gilded coronet pedestal, long ago replaced by the American Eagle. Under soft Hawaiian skies all Honolulu moved toward the palace. The sea seemed more blue than ever and washed softly upon the beach, even at Pualeilani at Waikiki, as though each succeeding wave came to inquire for the prince who had lived so long by the shore.

Through the windows the sunlight grew stronger. Rays touched the rose-colored tops of *kahilis* and spread a refulgent, rosy hue over the ceiling. The rays touched and seemed to caress the polished sides of the koa casket.

A bust of King Kalakaua was paced upon the dais and from that marble the eyes seemed again to gaze softly upon the scene before him as his living eyes, so his surviving subjects today say, had gazed in the heyday of monarchy, when the same throne room was filled with brilliant assemblages, beautiful women of the islands and Anglo-Saxon races present all in toilettes that spoke of Paris, men of official life, officers of foreign navies, travelers, writers, singers and painters.

The eyes gazed, however, out from the bust upon a different scene, the end of all that Kalakaua himself had hoped would survive, for there before him, dead, was the last representative of the monarchy itself.

Everything within the throne room was funereal but truly royal. The kahilis were like those of Kamehameha the Great's day. The ahuulas were the same. There were many persons there who had known the throne room when it was all aglitter with royal functions, for there was Col. Curtis Iaukea, chamberlain formerly of kings and queens, attending to the details of this state funeral as he had attended the state funerals in the past, including that of Queen Liliuokalani, Prince Kawananakoa and so on back through the Kalakaua dynasty. He prepared the kingly orders that had laid upon the breast of the alii for escort in the funeral cortege.

Began the services under the Episcopal bishop and clergy and choir. The kahilis swayed with their holders. The throng was silent. From outside came the dull thud of drumbeats as organizations took stations. There were sharp commands of military officers. From overhead came the whir of a squadron of airplanes which seemed to be aloft to receive the soul of the dead *alii* and convey it to his home in the skies amid the Torches of Iwikauikaua of his chiefly line.

"I am the Resurrection and the Life" came the sonorous words from Bishop La Mothe as he opened the religious service amid the symbols of barbaric Hawaii.

"Peace, perfect peace," sang the choir ever so softly, so sweetly.

The benediction was pronounced.

The tabu stick was lifted from its standard. The clergy moved out to the corridor. The kahilis were in motion. The chiefs lifted the casket from the bier. The last titular prince, in death, passed out of the once royal throne room.

Far ahead it was known that the military and naval section was in motion and organizations fell into line, all save those Hawaiian organizations grouped and ready for the signal, but

waiting that the Hawaiians might catch a last glimpse of the casket being borne from the palace, to see for the last time the grouping of kahilis about a royal catafalque, to watch the torches which were symbolic of the prince's line—to see the brilliant ahuulas and the chiefs for the last time perform such a royal function.

Boom! The first minute gun was fired. Came the roll of muffled drums. Came the whir of airplanes. The Poolas (stevedores drawing the catafalque by hand), faced about looking towards the catafalque.

Boom! Another gun shattered the air and the smoke drifted lazily around the palace toward the catafalque. From somewhere came the stately, measured notes of the "Dear March in Saul." The Hawaiian band fell into line and played a sweet processional—"My Sailor Boy." Threading through these notes came the thin wail of a Hawaiian mourner.

Finally, into the mausoleum grounds the Hawaiian societies passed followed by the catafalque. The entrance to the crypt was clothed with *maile* and *hala*. The catafalque was lifted and carried to the steps. Even as the band played the chanting of Hawaiians went on ceaselessly. Christian vestments and barbaric robes strangely intermingled at the crypt entrance. The household attendants gazed with hopeless eyes as the casket descended the steps. Flanked by tabu sticks, surrounded by kahilis, the casket was borne into the crypt, followed by the widow and other mourners. Bishop La Mothe read the final lines of the service. Two tabu sticks from Pualeilani, indicative of the prince's *Moi*-ship in the Daughters and Sons of Hawaiian Warriors' society, were carried beside the princess.

"Earth to earth, ashes to ashes," said the bishop. "Abide with me," sang the choir. Once more came wailing, some chanting. Then all ceased. Prince Kalanianaole was buried with his dy-

nasty. The princess' tears flowed unrestricted. The plaintive notes of "Aloha Oe," composed by the late Queen Liliuokalani, came softly from the Hawaiian band. Then the more stentorian measure of "Hawaii Ponoi."

The tomb of the Kamehamehas beyond was silent.
Silence soon enveloped the Kalakaua tomb.
Hawaiian monarchy was buried for all time.

CHAPTER XXV

HAWAII'S TWO SWEETEST MELODIES

"ALOHA OE" — "ALOHA TO HAWAII"

NO MELODY in all the world has such a sympathetic, heart-throbbing, yearning, plaintive appeal as those which reach the ear of the traveler in Hawaii, from the guitar, the ukulele and the rich, sonorous ear-haunting notes sung by the native Hawaiians, and chief among all these langourous, sweet songs are "Aloha Oe," composed by the late Queen Liliuokalani, and "A Song to Hawaii," or "Aloha to Hawaii," as it is sometimes called, composed by Joseph D. Redding, a former president of the Bohemian Club of San Francisco, who has never yet set foot upon the shores of Hawaii.

Whether "Aloha Oe" is played and sung as a steamer from abroad approaches the Honolulu dock, as a welcome to homeward bound islanders or strangers about to taste the joys of the "Rainbow Isles," or whether it is played as a steamer in leaving, when all aboard are bedecked with floral wreaths, or leis as the Hawaiians call them, as a sympathetic "au revoir," or whether at the funeral of a royal personage when it is sung in a sobbingly-plaintive way, or whether it is heard in distant lands by islanders far away from home, when it causes tears to well into one's eyes, the queen's composition commands attention. Its notes cause hearts to throb and minds to reflect and lips to cease until it is finished.

And it is true of "Joe" Redding's beautiful song dedicated to Hawaii, for both are songs that will never die among the Hawaiians, songs that will ever live as memories of the days when Hawaii was a monarchy and had its little opera-bouffe royal court, a miniature St. James in a colorful setting in mid-sea,

for they are songs that are reminiscent of the days of queens and kings, of princesses and princes, of balls and receptions and levees at the royal palace in Honolulu and aboard visiting warships, and of wonderful moonlit nights in cocoanut groves or near the wave-caressed beach at Waikiki when ukuleles and guitars are softly musical.

Just how these two famous songs came to be written has never before been fully told, and the origin of both is exceptionally interesting, for both came upon the spur of the moment and both were dedicated to royal incidents.

King Kalakaua was elected to the throne of Hawaii in 1874. His sisters were made princesses of the realm and Liliuokalani was designated by Kalakaua as the heir apparent to the throne after the death of her brother, Prince Leleiohoku, who was a poet and a musician. Seven or eight years later, about 1881 or 1882, Princess Liliuokalani (she became queen in 1891), went by horseback one day across the island of Oahu from Honolulu to Maunawili ranch, passing through the famous Nuuanu Pali, from which one gains the most superb view of the windward side of the island lying thousands of feet below and beyond. The ranch was owned by Edwin Boyd, who was the king's chamberlain. In the party of Liliuokalani were Princess Likelike, her sister, Col. James Boyd, and Mr. and Mrs. Charles B. Wilson, Mr. Wilson later becoming the marshal of the kingdom under Queen Liliuokalani, and when the queen was imprisoned after the abortive attempt in 1895 to restore her to the throne Mrs. Wilson shared her imprisonment as a lady-in-waiting.

They spent a delightful day at Maunawili and then started homeward. Colonel Boyd, at the last moment, was called back to the ranch to receive a lei from one of the pretty Hawaiian girls standing at the ranch gate, whereupon Princess Likelike, being impatient, called to Mr. Wilson to accompany her and started away at a fast gallop. They were followed at some distance by Liliuokalani, Mrs. Wilson and Colonel "Jimmie" Boyd, and their retinue. The group finally merged and then, as Mr. Wilson now tells the story, Liliuokalani hummed a melody which was Hawaiian in its composition. In a way it had a familiar

note now and then to him. The princess kept humming and humming, and finally after they had passed through the Nuuanu Pali and stopped at an orange grove at Kahuilanawai, where there was a spring and all had dismounted, Mr. Wilson expressed curiosity about the song. She said it was just something that was running through her head, and continued to hum it. Then Wilson recognized a trace of an old song, "The Lone Rock by the Sea," which is a basis of "Aloha Oe."

When the party reached Washington Place, which was the private home of Princess Liliuokalani, and at present the gubernatorial mansion of the governors of Hawaii, a guitar was picked up and as Liliuokalani hummed an accompaniment was improvised and soon all the party was singing what Liliuokalani said was the chorus. It was pretty and absorbing with the languorous atmosphere of Hawaiian musical melodies.

The following day the princess had put down her "humming" upon paper and soon there appeared the music and words of what was later titled "Aloha Oe."

The princess gave Mr. Wilson the words in Hawaiian and asked him to translate them into English, she to do likewise and then compare notes.

They found they were very much alike, but passed both translations over to Rollin Dagget, the United States minister to Hawaii, for his opinion.

He looked at them and asked Liliuokalani if she believed she had interpreted all the sentiment in her own words. She replied in the affirmative, whereupon Mr. Daggett said that if that was the case, then her words should stand. This was satisfactory to all, and thereupon "Aloha Oe" was adopted and is now the foremost musical composition of Hawaii. Captain Henri Berger, then bandmaster of the famous Royal Hawaiian Band, who held that position for forty-four years, went over the music and made the finished copy.

Mr. Wilson later sent the music and words to Martin Gray, of San Francisco, who published the composition.

But underlying all the composition the words "One Fond Embrace, Until We Meet Again," always sung so plaintively, had

a real meaning, for they referred to the incident at the gate at Maunawili, when Colonel Boyd gallantly had returned to kiss the pretty maid who had given him a lei. "One Fond Embrace," that was given, aye and more, and "Until We Meet Again," was evident in the reluctance of the dashing colonel to leave. That incident, Liliuokalani preserved to posterity with her composition strung together piece by piece, line by line, bar by bar, on that memorable horseback ride back over the Pali from Maunawili to Washington Place. When you hear "Aloha Oe" let your thoughts wonder to the scene at Maunawili ranch gate.

But how came Joseph Redding, who never visited Hawaii, to compose a Hawaiian air that so truly reflected all the charming atmosphere of Hawaii?

It was largely by association with a number of California's men and women who had visited Honolulu, who had known King Kalakaua and all his court and had been entertained by the royal family and others including "Ned" and Jimmie Dowsett, Col. Sam Parker, Col. "Billy" Cornwell, George Macfarlane, the Spreckels "boys," Bonnie Monsarratt, "Jack" Low, "Cabbie" Brown and many others in Honolulu, and had been so intimate in all its social affairs, that when they had returned to California, they told of their Hawaiian experiences so vividly and painted them in such glowing colors that Redding was able to understand Hawaii to the core.

When ground-breaking exercises were held at the Panama-Pacific Exposition grounds in 1914 for the Hawaii building, the author of this volume was master of ceremonies that historical day. An atmosphere of Hawaii seemed to have permeated the spot and all the assemblage in which were numbers of members of the Bohemian club and their friends. There were many beautiful Hawaiian women present, all wearing fragrant leis, and Hawaiian musicians sang melodies of the isles. As the Bohemian club members entered the enclosure, came the plaintive, softly-alluring strains of "A Song to Hawaii," and when it was finished, when the thoughts of nearly all present were 2,000 miles away in the sunny, semi-tropical isles of Hawaii, there was hardly a dry eye. And why? With such plaintive music

is it any wonder that eyes should be wet when the words were these:

"The wind from over the sea,
Sings sweetly aloha to me;
The waves as they fall upon the sand,
Say aloha, and bid me to land.
The myriad flowers in bloom,
Waft aloha in ev'ry perfume;
I read in each love-lit eye,
A-lo-ha, A-lo-ha nui oe."

For years I wondered how such a song came to be composed and wrote Mr. Redding, who is not only a past president of San Francisco's most famous club, but is a well known attorney there, asking for the story. Here is his answer:

"You ask me with reference to a song I wrote many years ago entitled 'Aloha,' or, as it is sometimes called, 'A Song to Hawaii.'

"In the first place, I am sorry to say I have never been to the Islands, although I am on intimate terms with many of the charming people from that lovely part of the world. All of my friends have been there, and I have always felt that I knew the atmosphere pretty well.

"The song you mentioned was written at Judge Crocker's home in Sacramento, California, many years ago, just before the arrival of King Kalakaua from Honolulu in San Francisco on the occasion of his last visit, prior to his demise (1890). I was visiting Mrs. Harry Gillig, the daughter of Judge Crocker, at her home in Sacramento. The forthcoming visit of the king was brought up in conversation at breakfast. Either she or Harry Gillig said to me: 'Joe, why do you not write a song for the Islands? Frank Unger will illuminate it and we can present it to the king when he reaches San Francisco.'

"I went into the library after breakfast; shut the door; and wrote the music and the words in the course of the morning. It was a rough sketch, but Frank Unger took it and made a beautiful illuminated copy on parchment. It was presented to the king. As I recall it, the king had in his suite a number of

Hawaiian singers. I afterwards heard that they learned the music very quickly and commenced to sing it even before they returned to the Islands with the body of the king who died in San Francisco. This song was never published with my consent, and I never saw the manuscript after turning it over to Mr. Unger. It seems to have crept into the musical press, however, for I have seen one or two bastard editions of it—badly harmonized and in somewhat mongrel form."

Mrs. Harry Gillig, whom he mentions, was the former Miss Aimee Crocker, who first married Porter Ash, and then later Harry Gillig. The Gilligs came to Honolulu and enjoyed the hospitality of the king and queen and the royal court and Honolulu's society. Gillig possessed a beautiful singing voice and he often sang "Joe" Redding's song. Frank Unger was another member of the Bohemian Club, with an artistic sense, who often came to Honolulu and always was a favorite with the royal set. Then there was Clay Green, a Bohemian Club man, an author of poems, who also sang Hawaii's melodies. There was Gus Spreckels, son of Claus Spreckels, the sugar baron, who was the most jovial of the Spreckels "boys."

These formed a galaxy of "good fellows" who used to visit Hawaii during the reign of Kalakaua and lived in the "Snow Cottage" near the palace. They were originally attracted here by Paul Neumann, the brilliant bon vivant, lawyer, attorney-general under Kalakaua and Liliuokalani, an early member of the Bohemian club, whose home was always the rendezvous for men of literary and musical attainments, for club men and for the navy, for his household was composed of a number of beautiful and brilliant daughters. And out of all this gay setting came the flow of melody and words that morning in the Crocker library in Sacramento when Redding composed this beautiful "Song to Hawaii."

The galaxy of Californians, having the entree to the palace and to the king, were doubly fortunate in having the homes of the old families thrown open to them.

Not alone are these two songs the most beautiful, but there is another of strange appeal to the senses. This is "Old Plantation," the words by Mrs. Mary Jane Fayerweather Montano, the music by David Nape, one of the best of a former coterie of composers of Hawaiian airs, while another softly alluring song of Mrs. Montano, was "Beautiful Kahana," dedicated to Mary E. Foster, of Hawaii, whose name has been lettered on the stern of a lumber schooner, plying between Puget Sound and Honolulu, for a quarter of a century.

CHAPTER XXVI

HAWAII'S FLAG DOMINATED THE OCEAN

MEMORIES OF WASHINGTON PALACE

FOR near a century a flag of eight stripes, alternately white, red and blue, each representing an island of the Hawaiian group, with the English Jack in the upper left corner, forming one of the most beautiful and colorful flags that ever floated in any breeze, waved over the Hawaiian Islands, monarchy and republic alike, until the day in August, 1898, when Hawaii became merged with the United States, when Old Glory replaced it over the old royal palace in Honolulu. Yet the reverence of the islanders for their old flag is so sentimental that the legislature adopted it as the territorial standard.

Captain George Beckley, an English sea captain who came to these islands about 1801, was undoubtedly the originator of the flag of Hawaii. He brought to the Island a vessel which was purchased by the chiefs and was called "Humehume" by the natives. He afterwards made numerous voyages between Hawaii and Mexico and also between Hawaii and China. According to the family traditions he made the first Hawaiian flag about 1806 or 1807. The logbook of the captain, in which was recorded the fact that he had made the flag, was unfortunately lost by his descendents several decades ago. It is certain, according to family records, that he made this first flag into a child's frock which was worn by each one of his children in succession, and was long preserved as an heirloom of the family.

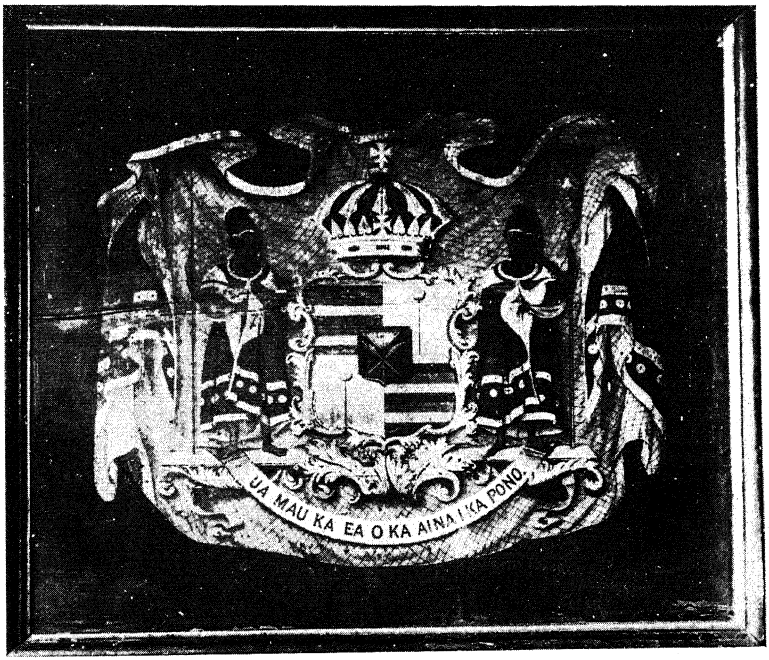
The Hawaiian flag received its English Jack—a St. George and St. Andrew's cross filled in with blue—very probably because the designer was an Englishman, and probably because Kamehameha the Great had leaned toward the British govern-

ment through his many dealings with English navigators beginning particularly with Captain George Vancouver to whom he made what was at one time thought to be a cession of Hawaii to England. This may have influenced the use of the English Jack in the belief that with England extending a protecting wing over Hawaii, England should be represented in the flag, the Hawaiian element being the eight stripes to represent that number of islands in the group.

On the occasion of the birth of the Princess Nahienaena at Keauhou, Kona, Hawaii, in 1815, Captain Beckley was made a High Chief by Kamehameha, so that he might with impunity enter the sacred precincts of the grass house and present the royal infant with a roll of China silk, after which he went outside and fired a salute of thirteen guns in her honor.

When Captain Beckley entered the house he took the infant in his arms and the little one immediately clutched his whiskers with her tiny baby fingers. When Queen Keopuolani saw this she said to the king, "Look at the big sweetheart and the little sweetheart. George from henceforth you are Princess Nahienaena's name husband. He was called *keiki* (son) ever afterwards by the chiefs, and his daughter Maria was called "Kaiponui Kaipoliilii" after this incident, at her birth, it being a custom for Hawaians, very frequently, to name children after an incident, historical event, the names often having a beautiful and poetic figurative meaning. In this way much of the old history was conveyed generation to generation.

Captain Beckley was the first commander of the Honolulu fort which was erected near the waterfront near the foot of what is now Fort street. It was built on the advice of the High Chief Kalaimoku, a general under Kamehameha, and who was a historical figure, later being the one to meet the first missionaries on behalf of Kamehameha II, in 1820. The fort was to command the harbor and its channel. It was begun in 1816 and completed in a year. It was nearly square, measuring three hundred yards on a side, with walls about twelve feet high and twenty feet thick and built of coral blocks hewn from the reefs, pierced with embrasures for cannon. It stood on the sea-



Coat-of-arms of the Hawaiian monarchy, designed by the High Chief Hoapili during the reign of Kamehameha III. A modification is now the official symbol of the Territory. This photograph was made directly from the original painting of the coat-of-arms design, which came into the possession of Commander Victor Houston, U. S. N., a member of the Brickwood family of Hawaii, from the Robert Crichton Wyllie collection.

ward side of Queen street and across the lower part of Fort street. About forty guns were mounted, consisting of six, eight and twelve pounders. It was placed under the direct command of Captain Beckley, whose soldiery were malo-clad natives of the warrior class which had been trained by Kamehameha the Great. To supplement this fort eight thirty-two pounders were afterwards mounted on Punchbowl hill behind the city.

Captain Beckley's oldest son, William Beckley was born at Keauhou, and was brought up with Kauikaeouli, afterwards Kamehameha III. His two oldest daughters were brought up by Queen Kaahumanu. This indicates the high esteem in which the Englishman was held by Kamehameha, and also the probability that he would confide to his officer the task of designing a flag for Hawaii. Captain Beckley died in Honolulu in 1825.

The national banner, adopted officially by the legislative council was unfurled on May 25, 1845, differing very little from the former one.

Captain John Dominis, of Boston, arrived in Honolulu April 23, 1837, after having made several voyages to Honolulu from New England and New York, accompanied by his son John Owen Dominis, and decided to make his permanent home in the Islands. In 1842, a lawsuit of long standing between Captain Dominis and the British consul, Richard Charlton, destined to become an ill-favored figure in Hawaiian life, was terminated under which Captain Dominis came into possession of land on Beretania street, near the royal palace grounds, and began in that year the erection of a mansion, which was completed in 1846, and today stands as a monument to the old-style architecture, stately and beautiful, and destined to be the home of the last sovereign of Hawaii and from which she was carried to her forefathers in the Royal Mausoleum in Nuuanu Valley.

Isaac Adams, not an architect, but a builder, drew the plans and superintended the construction. Captain Dominis sailed for China on August 5, 1846, and never from that day was heard from, either he or his ship. He expected to bring home Chinese furniture for his mansion. The widow rented the home to Anthony TenEyck, United States commissioner. On February

22, 1848, being a good and patriotic American, he wrote the royal government, that with the consent of Mrs. Dominis he had named the mansion "Washington Place," in honor of the illustrious George Washington, and added, "Let it be hereafter designated in Hawaiian annals, and long may it remain in this distant isle of the Pacific, a memento of the eminent virtues of the "Father of His Country," and of the distinguished excellencies of its much lamented projector." This was addressed to His Excellency R. C. Wyllie, Minister of Foreign Affairs. On the same date the minister replied, and wrote:

"Your wish having been made known to the king, it has pleased His Majesty to order accordingly, and I venture to say that everyone near His Majesty (Kamehameha III), cordially concurs in his desire to do every possible honor to the memory of one of the greatest and best of men that ever ennobled the race of mankind."

Keoni Ana was then premier of the kingdom, and on that same historic day issued a "By Authority," or official notice that it had pleased His Majesty to approved of the name of Washington Place for the Dominis mansion, "and to command that they retain that name in all time coming."

On September, 1862, Lydia K. P. Kapaakea, a high chiefess, brother of the High Chief David Kalakaua, and John Owen Dominis were married and took up their residence at Washington Place with Mother Dominis. The latter died in April 25, 1889, and the property descended to her son, who was then Governor of Oahu, and his wife was Princess Liliuokalani, her brother, King Kalakaua, still being monarch. Governor Dominis, who became Prince Consort when Liliuokalani ascended the throne, died August 27, 1891, and the Queen came into full possession of the mansion.

When she was deposed as queen in January, 1893, she retired to Washington Place and there lived out the remainder of her one-time stormy life, dying in November 11, 1917. There, in her retirement, she continued to receive her friends and visitors, and the Hawaiian people particularly, in semi-royal state. Her home was the rendezvous for the old "royal set" of Honolulu. It

was a little kingdom and she was accorded all the honors and obeisances that are the privilege of a monarch to receive. The queen, educated, a composer of music, a writer herself, collected about her a numerous coterie of friends. Washington Place became the mecca of travelers visiting in Honolulu. To her came generals, admirals and dignitaries of the United States, according her the honors that she had received in the former day when she sat upon the throne.

I saw the queen the morning she breathed her last in the little front room, off the hallway, and the lanai, which had been her bedroom for years, and where she was devotedly attended by many of her people. For a week Washington Place had been filled with Hawaiians who gathered because they knew the end was near. Day and night they came. There was wailing, there was soft singing. The former court ladies, the former officials, now old, even as she was approaching eighty, came to be with their sovereign in her last hours. From Washington Place, where royal burial honors had been accorded, she was removed to the royal palace by order of the Governor of Hawaii who officially announced that hers would be a royal funeral.

Then the legislature was sought to purchase Washington Place as a mansion for the governors of Hawaii and this was carried out, and Washington Place is secure from the demands of business or otherwise, and has been renovated and is now the official home of the governors of Hawaii, the first to occupy it as such being Charles J. McCarthy and after him, Wallace R. Farrington.

It was the earnest wish of Prince Jonah Kuhio Kalanianaole, her cousin, that Washington Place be purchased for this purpose to preserve it to posterity. The act of the Hawaiian legislature was approved April 30, 1919.

Over Washington Place floated the Hawaiian flag for three-quarters of a century, and over it the royal standard, the crown flag was often silhouetted against the sky. I saw the royal standard raised that sad morning in November, 1917, to the peak and then lowered to half-mast, for I performed this duty myself. Only recently I had the honor to assist in the transfer of

the royal standard and crown flags of the Hawaiian monarchy, which were hauled down from the Royal Palace in January, 1893, when the monarchy was overthrown, to the Bishop Museum as a safe place for these historic relics. They had been in possession of a resident of Honolulu, who was a lieutenant of the guard established by the Hawaiian provisional government.

Intimately associated were the Hawaiian flag of monarchy days and Washington Place, and both have an unusually warm place in the hearts of all residents of Hawaii.

CHAPTER XXVII

LAST OF THE OLD GUARD

SURVIVORS ARE FEW

LIKE the fragments of the Grand Army of Napoleon, in long years after Waterloo, when now and then a former soldier of the "Little Corporal" would be pointed out by the older generation to the new, so are the fragments of the old royal Hawaiian courts few and far between. Out of all the bewildering galaxy of beautiful Hawaiian and haole women who graced the courts of the Kamehamehas and the Kalakauas, of the gallant beaux, the handsome men who were members of the staffs of those same Kamehamehas and the Kalakauas, but a straggling three or four remain alive today.

Now and then at some public function which memorializes the birthday anniversary of a former sovereign, these survivors of the old guard are prominent figures.

Queen Emma, widow of Kamehameha IV, she of the graceful manner which so charmed Queen Victoria, held her court when she was Dowager and Kamehameha V sat upon the throne, for she was the "lady of the realm" and the hostess at the palace. Today, of this court, there survives Lucy Peabody, the granddaughter of Isaac Davis, who was one of the white men who became a figure in Hawaii during the reign of Kamehameha I and one of the king's right-hand men, who married the High Chiefess Kahaanapilo, a genealogist of her day.

There is Mrs. Jennie Smythe, one of the ladies in waiting to Queen Emma, daughter of Mrs. Kamaka Stillman. The latter, at 98 years of age today, is a remarkable example of serenity, who has walked to the royal mausoleum behind the bodies of the aliis. Mrs. Smythe is also the great-great-granddaughter of Kahaopuo-

lani, who was the foster mother of Kamehameha the Great who concealed the baby for years at the Pali Hulaana, of Kohala.

There is also Mrs. Curtis P. Iaukea, who at the coronation of King Kalakaua and Queen Kapiolani in 1883 was a lady in waiting to the royal household, she being then the wife of Col. Iaukea, vice-chamberlain, an aide and court gentleman. Still surviving, and also a lady in waiting to Kalakaua and Kapiolani's household, and present that coronation day, is Mrs. Lucy Pohaialii, who was a relative of Kapiolani.

As a lady in waiting that coronation day to Her Royal Highness Princess Likelike, sister of King Kalakaua, was Miss Lizzie Coney, today Mrs. Elizabeth Renjes, who resides part of the time in New York and part in Germany. She is the aunt of the present Mrs. Jay Gould, of New York, whose mother was one of the "Coney girls," of Honolulu. She was Miss Ellen Coney, who married a Mr. Graham, and later married the Dutch artist, Hubart Vos, whose studio in New York is a mecca for art lovers. Her daughter Annie Graham, met young Jay Gould in New York and their marriage was a brilliant society event.

Mrs. A. N. Tripp (Sally Tripp) was also a lady in waiting at that coronation, a member of the old Hawaiian gentry. Her husband was Captain Tripp, a ship master, later harbor master at Honolulu. During the Civil War he went on a mission from Honolulu to the Arctic to find the pirate steamer Shenandoah, of the Confederate States of America, which had wantonly destroyed most of the whaling fleet, and inform Commander Semmes that the war was over. He returned with scores of survivors of sunken vessels.

Another survivor of the courts is Mrs. Emma Metcalf Beckley, afterwards Mrs. Nakuina, lady in waiting to Queen Kapiolani during the early part of this reign, her husband, the Chieftain F. W. Kahapula Beckley, being the king's chamberlain, and later governor of Kauai. She was afterwards the first and only woman judge appointed during the days of the republic, being judge of water rights, and is a recognized authority on Hawaiian history.

Col. Curtis P. Iaukea is today as he was decades ago, the

tall, stately, courtly, suave gentleman of the court and diplomat, whose life has been a succession of official duties associated with the monarchy, then with the Provisional Government, then with the Republic, and later the Territory. He was a close friend of King Kalakaua who gave him important appointments, such as collector of the port, then vice-chamberlain and finally chamberlain. He served also as chamberlain at the royal palace under Queen Liliuokalani. In the long years afterward, when Liliuokalani was a citizen in private life, he became her business adviser and was again, in reality, her chamberlain. He was with her at the time of her death and supervised the arrangements for her state funeral as he did those for the late Prince Kalanianaole, delegate to congress.

His has been an interesting career, a picturesque one, for after all his royal service, later for the Republic, he served as Secretary of the Territory, under appointment of President Wilson, and now almost daily may be seen following a golf ball upon the Oahu Country Club course at Laimi, Nuuanu, Honolulu, traversing almost the area that Kamehameha did in 1795 when he began battle with the opposing Oahuan army.

Colonel Iaukea was born at Waimea, Hawaii, Dec. 13, 1855, son of J. W. Iaukea, who was district magistrate of Hamakua, Hawaii. He was reared in Honolulu under the direction of his uncle, a personal attendant of Kamehameha IV, and was educated, as a ward of the government, under Arch-deacon Mason, of the Anglican Church in Hawaii. In 1872, upon the death of King Kamehameha V, who had sent him to Lahaina to learn sugar-boiling, he went to Hilo, Hawaii, where his sister was residing. He was a very close friend of Prince Leleiohoku II, named by Kalakaua as heir apparent, the people often refering to them as Damon and Pythias.

It was at Hilo that King Kalakaua, on his royal tour of the islands, saw this young friend of the chiefs and commanded him to resume his place at the royal palace. Here he remained in one capacity or another, until the overthrow of the monarchy in 1893. He was chief secretary of the department of foreign affairs in 1880, and in 1883 was sent as special envoy to the

coronation of the Czar of Russia. After visiting the different courts of Europe, to which he had been accredited as Hawaiian envoy, he went to India and Japan to study the immigration question and to open negotiations for a labor convention between Hawaii and the governments of those countries. In Japan his mission was notably successful, resulting in the admission of Japanese laborers to the sugar plantations of Hawaii. He was collector general of customs in 1884 and chamberlain of the king's household, crown land agent and commissioner in 1889.

As chamberlain he was given special charge and care of the royal party, attending the jubilee of Queen Victoria in 1887, and which included Queen Kapiolani, Princess Liliuokalani, Gov. Dominis and their several suites, and enroute the party visited President and Mrs. Cleveland at the White House. Later he was sent to London as secretary and aide-de-camp of the special embassy from the Republic of Hawaii on the occasion of the diamond jubilee of the Queen, in 1897.

In 1898 he accompanied President and Mrs. Dole to Washington on their visit to President and Mrs. McKinley, acting as secretary and military attache. Since 1909 he had been managing trustee and treasurer of the Liliuokalani Trust, and business representative of Her Majesty Liliuokalani. He was county sheriff during 1906-8.

Among the many orders and foreign distinctions that have been conferred upon him are the grand cross and cordon of St. Stanislaus, conferred by the Emperor of Russia on the occasion of the coronation in 1883; officer of the French Legion of Honor, conferred by President Grevy of the Republic of France; grand officer's cross of the Crown of Italy; grand cross and ribbon of the Order of Takovo, Servia; jubilee and diamond jubilee medals of Queen Victoria; grand officer of the Order of Rising Sun of Japan; knight commander of the Swedish Order of St. Olaf, and all of the Hawaiian orders and decorations instituted by King Kalakaua during the monarchy.

There is also surviving, Mrs. Irene Kahalelaukoa-o-Kamamalu Ii Holloway, a court lady of Queen Liliuokalani. She is the daughter of the late Judge John Ii, one of the first Hawaiians to receive an English education.

Lastly, Mrs. Harry Webb (Lahilali), friend and companion of Liliuokalani, who was at her deathbed, and now a valued member of the staff at Bishop Museum.

CHAPTER XXVIII

HAWAIIAN COAT-OF-ARMS AND OLD HAWAIIAN FLAG

The Hawaiian coat-of-arms, that used by the monarchy government, has been preserved by the Territory of Hawaii, with needful changes, and forms a part of the territorial seal today. The coat-of-arms was originated during the reign of Kamehameha III, who died in 1854, and was designed by his secretary, the distinguished High Chief Haalilio, who died in 1844.

It was afterwards altered during the reign of King Kalakaua, who ascended the throne in 1874 and died in San Francisco in January, 1891.

In the original design appears a triangular flag, the ancient banner of the chiefs, always raised above the sail of a canoe. One conspicuous ornament of the crown was the taro leaf. The cross depending near the bottom of the latter design is one of Kalakaua's additions.

The shield in the center is guarded by two men whose names are Kameeiamoku and Kamanawa, both high chiefs under the ancient regime. These men were twin brothers and mighty warriors and generals, and were distinguished counsellors of Kamehameha the Great, who died at Kailua, Hawaii, in 1819. Kameeiamoku stands at the right and holds a kahili, or feathered staff, the emblem of state without which no royal court was complete.

The large kahilis used for state occasions in olden or ancient times were from ten to thirty feet in height. They were made of choice feathers and carried by several men. Their latest use as symbols of royalty was during the state funeral obsequies in Honolulu last January, on the occasion of the funeral procession for the late Prince Jonah Kuhio Kalanianaole, who at the time of his death was completing twenty years of service in Congress as Hawaii's delegate to Congress at Washington.

The feathers were sometimes arranged on slender branches attached to the staff, and extended about ten inches on either side. They were long and silky and obtained from many sources, the black ones from the tail of the O-o bird.

There were also smaller kahilis used to brush away flies or other winged insects. They were made of all sorts of gay feathers.

Kamanawa stands on the left, holding a spear in his right hand, a sign of protection.

The spears, or ihe pololu, were made of the wood of the kauila tree, the hardest native wood of the Island forests. Though dark reddish at first, it becomes nearly black with age. This wood was once considered sacred and many superstitions are connected with it.

These two men, Kameeiamoku and Kamanawa, are dressed in their ceremonial garments, the long feather cloak and helmet.

Such feather cloaks are rare and costly, and truly magnificent. They were made from the rich yellow feathers of three different binds—the O-o, Mamo and O-u. These cloaks shown in the coat-of-arms extend to the ankles, but for a young prince they came only to the waist, or were even shorter.

The foundation of the cloak is a fine netting of native hemp, or olona, to which the feathers, overlapping each other, are skillfully fastened, thus forming a perfectly smooth surface of a golden color. Sometimes a border of red is added.

Most of the birds which produced these feathers were honeysuckers, and were caught by nets or sticky gum introduced among the branches of lehua or other flowering trees where the birds went to seek food.

The O-o had a small tuft of feathers under each wing and on the breast. The yellow feathers of the O-u are on the head of the male. The Mamo, now considered extinct, gave the choicest feathers, of a deep yellow or orange color. It took thousands of these birds to make a complete cloak; and where possible, the birds were not destroyed, but were released after the feathers were taken. Sometimes a few of these birds were killed and cooked in Ti-leaves, providing a much relished dish for the king.

Yellow was the royal color, the chiefs and lesser dignitaries using red or other colors. The Apapane and curved-bill Iiwi furnished the red feathers.

The finest feather cloak is now in the Bishop Museum. This is the original robe used by Kamehameha the Great, who died more than a century ago. This was afterwards used by the kings of Hawaii on state occasions. It is enclosed in a hermetically-sealed metal case at the Bishop Museum, Honolulu, which is opened once a month for the benefit of visitors, who see the cloak behind glass. There is also the cloak of Kaumualii, the last independent king of Kauai, who was the ancestor of the late Prince Kalanianaole, delegate to Congress, the last titular prince of the monarchy.

The helmets were made of fine wicker work covered with brilliant feathers. They were a gorgeous headdress, worn on festival occasions.

In the coat-of-arms shield are two tabu sticks called loulou, made from kauila wood. These sticks are about four or five feet high, a large round knob at the top, which is often covered with white tapa (native cloth made from tree fibers reduced to pulp and then dried on smooth logs with beating sticks).

If the king, in olden days, did not wish to be disturbed, a tabu (keep out) stick was placed at the door, and death was the penalty for disregarding the sign. In case the king heard of the disloyalty of a subject, he would order the tabu stick to be taken during the night and placed in front of the man's door—a very strict command to remain within till further orders from the king. They were sacred and much feared by the people.

At the top of the shield is the crown, having eight leaves, or points, also showing the number of inhabited islands (at that time).

The St. George's cross in the coat-of-arms was introduced by King Kalakaua, as perhaps, also, were the drawings in the little design in the center of the shield, between the flags. Two torches of kukui nuts cross each other, with a kahili fan in the middle. Two Torches of Iwikauikaua were the symbols of Kalakaua's family. The ancient torches were made of kukui nuts strung on

a slender stick and enclosed in a basket of ti-leaves, and were carried before kings in royal processions.

"Ua mau ke ea o ka Aina i ka pono" are the words of the national motto on the scroll below the shield, meaning, "The life of the land is perpetuated in righteousness." These words were part of a speech delivered in the '40's by Kamehameha III.

In the year 1843, when the independence of the Islands was restored by Admiral Thomas of the British Navy, Kamehameha made a brief and eloquent address to the people in Kawaiahao Church. He spoke of the restoration, the life of the nation being returned, and he trusted that it would be "established in righteousness," closing with the words of the above motto.

In 1895 a seal with a newly-designed coat-of-arms was prepared for the Republic of Hawaii and adopted by the legislature. It contained the same motto, the bars of the Hawaiian flag and the tabu sticks, but in other respects is entirely different. The two standing figures were the Goddess of Liberty to the right, and the picture of the well-known Kamehameha statue at the left.

The coat-of-arms of the territory is considerably different, but the symbolic meanings are retained.

The colored bars, red, white and blue, in the shield, represent the Hawaiian flag. Th eight stripes give the number of the principal islands of the Hawaiian group.

The name of Captain George Beckley, an English shipmaster, who came to the Hawaiian Islands about 1800 and became attached to the service of Kamehameha I, is associated with the designing of the Hawaiian flag. Captain Beckley was first commander of the fort established by Kamehameha at the foot of what is now Fort Street, near the site of piers 9 and 10, where the passenger steamers of the Matson fleet will be moored in the future. Captain Beckley was an Englisman, and because of this fact, and because Kamehameha leaned toward the British through the friendly aid given him in many matters by Captain Vancouver, the English navigator and explorer who was here last in 1794, the Union Jack was placed in the corner. The eight stripes, or, as they were originally, seven, were possibly arranged after

the fashion of the American flag, and the use of red, white and blue may have come from the American source.

Captain Adams, a well-known English navigator, who was in the service of Kamehameha I, was the first to carry the Hawaiian flag into foreign seas, about 1816. The improvement in the Hawaiian flag was made about 1845 by Captain Hunt, English Navy.

CHAPTER XXIX

ONLY THRONE ROOM IN AMERICA

SOCIAL LIFE IN HAWAII

AMERICAN ideals of government have forbidden thrones, crowns, scepters, titles of nobility and other forms of royalty, while decades of self-government have created an aversion among the American electorate to rulers by right of succession, yet there is a throne, a throne room, a crown and scepter within the borders of the great American Republic, visited daily by Americans, principally tourists, who gaze with dreamy eyes upon the symbols of royalty which recall to the imagination, grand receptions, presentations, and gorgeous settings for the ruler's state appearance before his people.

Where is this throne in democratic America? Where are displayed symbols of rule by divine right in this broad land freed from such rule by patriots of 1776?

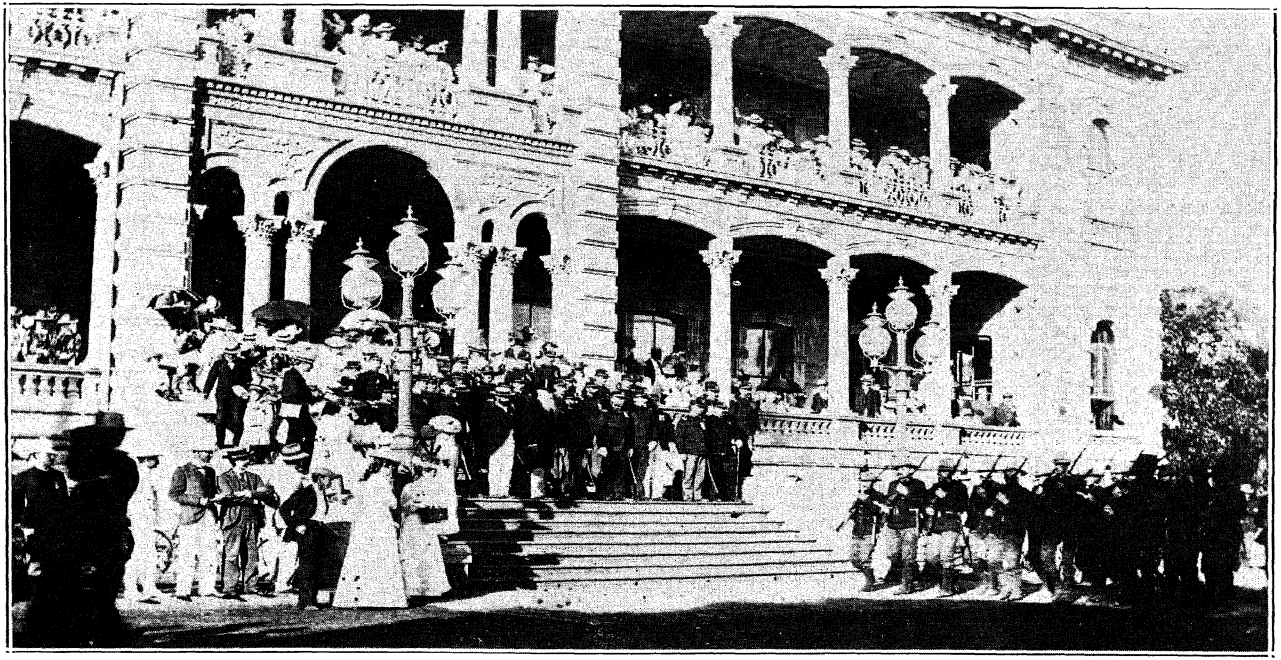
In all the vast area from Maine to California, from the Great Lakes to the Gulf of Mexico, much of it a wilderness half a century ago, there is now not a single territory remaining. The sisterhood of states embraces every square foot of the land within these borders; but down in the sapphire-hued waters of the Pacific; in the region which was unknown until the navigators, Gaetano, Cook and Vancouver, sighted the shores of the Hawaiian Islands—Uncle Sam's baby territory born when the United States made a humanitarian appeal to arms in 1898.

Not many years before that historical year—a year which marked an entire change in the policy of Uncle Sam's government—there had been a throne in the Hawaiian Islands, and upon the throne for a century rulers of two dynasties occupied the seat of power, held the sceptor and wore the crown of the

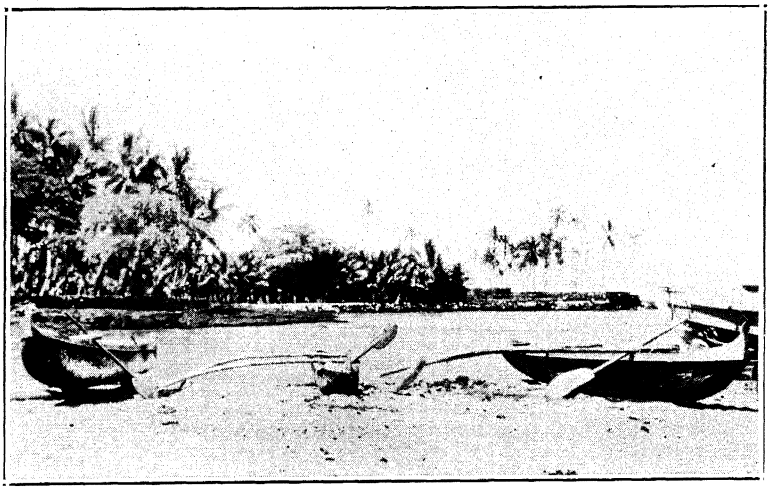
Kingdom of Hawaii. Only five years before the American armies began their long voyage across the Pacific to Manila, the last ruler of the Kalakaua dynasty had been deposed, the throne overturned; the crown placed in a secret place—the gems mysteriously lost—and a republic set up on the ancient ruins.

But the throne room was closed and remained closed for a time. The dais upon which the queen's throne had rested for so long was left untouched. The heavy brocaded canopy which overhung it remained as it was when Queen Liliuokalani, in state, received the diplomats of other countries. Even the gilded crown which surmounted the canopy, symbolizing the ancient regime, held its place even when the President of the Republic presided at council. From gilded frames the oil portraits of former native rulers, starting with Kamehameha the Great, the "Napoleon of the Pacific," who founded the kingdom of Hawaii after conquering each island and welded them into a kingdom which won the admiration of the powers throughout its long career, down to Kalakaua, the merry monarch, who loved to play the sovereign according to rules laid down in the Palace of Buckingham and Potsdam, looked upon the scenes of dusky royalty. From huge frames there also looked upon the changes of government the portrait eyes of Louis Philippe of France, Marshal Blucher of Prussia, who made possible the later ascension of Louis, and Alexander II of Russia.

Came the day when, in the capitol of the United States the national lawmakers passed to record the Resolution of Annexation—July 6, 1898—under the provisions of which the Republic of Hawaii became a unit of the sisterhood of states and territories of the United States. Came also the day—June 14, 1900—when the Islands were erected into a Territory of the United States. And yet the throne room of the Kingdom of Hawaii retained the atmosphere of the days when kings and queens, princes and princesses, ministers of cabinets, ambassadors and plenipotentiaries, made Hawaii the favorite theme of great writers and poets, singers and players, of the days when it was a pawn of international diplomacy, but held strongly to American principles and protection by the stern announcement of Daniel



President Sanford B. Dole of the Republic of Hawaii, his cabinet, and officers of the United States Army, reviewing from the steps of the former royal palace the first American troops to arrive in Honolulu, in 1898, on their way to Manila to capture the city, which Commodore Dewey held at bay with the guns of his fleet.



Fugitives from justice and escaping prisoners of war found shelter in the ancient City of Refuge at Honaunau, Hawaii isle. Beyond outrigger canoes rise the massive walls of the sacred and silent temple.

Webster to other nations to keep their hands off the "Paradise of the Pacific."

Across the tall, stately windows, all of which can be thrown open upon the wide porticoes, as doorways, fall the heavy brocaded curtains just as they were draped during the reigns of Kalakaua and Liliuokalani, for their new palace was completed in 1886, replacing the less imposing structure of coral and frame, which had replaced the original palace of the early Kamehamehas which was built according to the architectural ideals of that date —a huge low structure, with pointed roof sloping swiftly down to low eaves, thatched with pili grass, through which no drop of rain could permeate. The palace of Kalakaua was and is pretentious, a two-story square building superimposed upon a basement story and surrounded by stately portico columns of iron and cement, surmounted by attic and flagstaff towers, a building of beautiful lines, a combination of grace and stately lines, which has won the admiration of visitors, even from capitals filled with royal palaces.

There were the state banquet hall, and the basement offices, the well-equipped kitchens and pantries and wine cellars and the beautifully furnished private apartments of the royal family in the second story. The throne room was a hall of well balanced proportions, whose walls were pierced with many window-doors; the ceiling plastered white and garnished with mouldings in which the Hawaiian coat-of-arms predominated. From the gilded ceilings were suspended beautiful chandeliers glittering with crystal pendants, replacas of chandeliers then hanging in palaces in European capitols. Above each window was a pair of crossed and gilded spears, symbols of the days when the Hawaiians battled with spears and javelins. Surrounding the room were high backed gilt and brocaded chairs, small editions of the chairs upon the throne. The etiquette of the Court of St. James prevailed in this throne room of the Hawaiians, and upon state occasions, when a reception, levee or ball was given, it fairly blazed with gold-trimmed uniforms, and costly gems worn by the fashionably gowned women, both Hawaiian and foreign. The famous Hawaiian band, directed from 1872 until

1915 by a bandmaster sent from Prussia by Emperor William to King Kalakaua, played in an ornate bandstand in the grounds not far distant from the throne room. If the admiral of a fleet —and many foreign warships visited Honolulu in those merry, good old days—was received, the clank of swords rose above all other sounds, for the king and queen had extensive military staffs.

But the days of royalty are gone; the empty dais and the canopy and the heavy window hangings and the oil portraits of the former dynasties, and the crossed spears are mute evidences that once upon a time kings and queens were wont to assert their sovereignty, within those silent walls. But above the canopy where once was a gilded crown, a gilded eagle is poised.

Where the king and queen once presided at state dinners, the senate of Hawaii now holds its biennial sessions. Where the king slept in a big room above, the American governor of the territory, appointed by the President at Washington, now has his office; other former boudoirs and bedrooms are occupied as offices by the secretary of the territory, the attorney-general, the territorial auditor, the superintendent of public works, whose prosaic titles replaced the more glittering ones of Minister of Foreign Affairs, Minister of Finance and Minister of the Interior; while down in the basement where the wine was kept cool, and the dishes were cleansed and the cooks prepared food, territorial officers administer their departments, while the stately throne room is given over every two years to sessions of the House of Representatives.

Directly behind the dais is a hardwood door, covered with a heavy curtain. Through this door in the old days the king and queen entered directly from the robing room and stood upon the dais. Nowadays, when the House session is about to open, the door is opened and the curtains swept aside when the Speaker of the House makes his appearance and brings the gavel down upon his desk with an authoritative crash. He is a real king, however, and his word is almost absolute, which was not exactly the case with His Majesty.

As time goes on, tender memories are recalled of the good old

days with its opera bouffe kingdom, its symbols of royalty, its gay life and the brilliant balls and receptions in the throne room, and, although Mark Twain said of the government of Hawaii of that period, that "It had the machinery of an ocean liner in a sardine box," there is a growing desire to retain the throne room as it was during the days of Kalakaua and Liliuokalani, and the legislature has passed acts requiring all royal portraits of the Hawaiian rulers to be kept permanently upon the walls, and the hall otherwise undisturbed.

Tourists flock to the throne room and roam over the palace, inspecting portraits, the beautiful koa (native wood) furnishings and the finishings and express surprise that away down in the middle of the Pacific was there so perfect a palace of royalty.

So Americans who have little dreamed that there is yet a real throne in their great Republic, have only to place the Hawaiian Islands in their "See America First" itinerary, step aboard a palatial ocean greyhound at San Francisco, sail two thousand miles westward in the direction of the romantic South Seas over sunkissed waters, turn to the right, and enter beautiful Honolulu harbor, the "Crossroads of the Pacific,"

The monarchy made its impress upon the people and their customs in the past, and many of these customs of habit and precedence have not yet been overcome.

With the change of the government and the setting up of a republic, the President of the Republic, Hon. Sanford B. Dole, became the arbiter of official social life in Hawaii. His wife was the social hostess of Hawaii; around them were the descendants of the early missionaries, New Englanders mainly, whose culture, educational and religious training have brought Hawaii to its high state of civilization in the past hundred years.

There are as beautiful gowns seen in Hawaii as in our own cities. In former days, when Hawaii was an independent country, silks and satins and the finer fabrics were easier to obtain than now.

In the old days the opera house would be filled with beautifully gowned women, and men always wore conventional evening

clothes. The formal affairs were and are characterized by such toilettes as are seen in London, Paris and Berlin.

The army and the navy now form a large part of the population of Honolulu; their brilliant uniforms are seen at all formal affairs, in fact the assemblages in Honolulu are often far more brilliant than are to be met in mainland cities.

The shops are filled with large assortments of fabrics suited to the climate. The stores are not of the "village type"; are far from being antiquated, and are quite as uptodate as those in big cities. Both men and women dress in excellent taste in Honolulu, but the man who wears limp clothing is not a painfully conspicuous object.

The social code of Honolulu is yet strict, and formality demands a regard for the rules that have been found necessary for the common good of society everywhere.

The stranger must yield references to entitle him to entry into the conservative circle of social Honolulu. The stranger, however, is not held aloof. Every opportunity is afforded wherever possible for the stranger to mingle on equal terms with the residents. The outdoor life favors such mingling, the life around the hotels, sea beaches, the homes with their wide-open porches, or "lanais" as the Islanders term them; the town clubs and the country club; the army posts and navy station, the varied forms of public amusement, all tend to bring the stranger into the midst of the social life of the capitol.

Trips to other islands on the little steamers cause friendships which mean week-end opportunities at some of the beautiful homes of the planters. Even the voyage from the coast to Honolulu in the splendid steamers which now ply across the smooth, sun-kissed expanse of ocean, makes opportunities for new friendships, which give social opportunities later on.

There is much in Honolulu to give charm to luncheons, dinners and garden parties. The pleasant lanais, cool and airy, looking out into enchanting gardens, the wealth of flowers and ferns with which the tables may be garnished; the palms and crotons, the hybiscus and orchids with which the house may be decorated,

are all possibilities in Honolulu, to be realized with very little trouble.

In nine houses out of ten the Chinese or Japanese cook deserves the decoration of a cordon bleu; he is an artist whose salads and entrees, cakes and ices, are perfections. With all this there is a list of fresh fruits to draw upon that bewilder the stranger by its wonderful variety.

While in many of the best houses in Honolulu wine was never served, a moral principle inherited from the early missionaries by their descendants—in others, it was an influence surviving from the old days of the monarchy This was also due to the number of Europeans living in Honolulu, who were, and are, among the most hospitable and delightful entertainers. Where a luncheon is given at a seaside villa, it is often preceded by a swim in the ocean. They reappear after the dip, again accoutered in proper habilments, and as though they had just come in after a stroll in the garden. Moonlight swimming parties are common, for the water is always a comfortable temperature.

The garden party dinner served on the lanai; moonlight motor trips, sometimes half around the island; dances at the beautiful country club, a dance or dinner party at one of the numerous army posts, or at the naval station, all combine to make a round of festivities of which Honolulu seems never to lack.

There is the smart set; there is the conservative set; there is the royalty set; there are many social circles in Honolulu. The home of the late Prince Kalanianaole was the scene of brilliant gatherings, where he was assisted by the Princess Kalanianaole, who was a high chiefess before her romantic marriage with the patriot prince. She still presides with charming dignity at "Pualeilani," Waikiki.

Golf and polo are played all over the islands, tennis courts abound even at the remote villas of sugar planters far away from town; the motor car is everywhere, even going now to the very edge of the living molten lava crater of Kilauea on the Island of Hawaii. There is now a fine 18-hole golf course on the brink of the volcano, the natural fissures, from which steam escapes, being covered withe wire-netting to save the balls.

Isolated as Honolulu may be geographically, its society otherwise, is in close touch with the great world, and is in no sense insular. It is ready to do its part with credit to the distinguished strangers whom it may receive, and its representatives are at home in any land wheresoever business or pleasure may take them.

CHAPTER XXX

SURF-RIDING HAS BACKGROUND OF PAGAN RITES

OLD Father Neptune is one of Hawaii's closest neighbors, one of its best-liked and in a sense one of the most helpful, for it is Neptune who has given the Hawaiians that rarest of aquatic sports—surf-riding with their great surf-boards and with their wonderful outrigger canoes. The vast ocean with its changing colors, increasing in alteration of hues the nearer one approaches the shore line, is always cool and inviting, and the Hawaiians, the ancients, created the sport that has made Waikiki Beach and all Hawaii famous the world over.

No more picturesque scene is found in any waters than that seen almost daily at Waikiki, when bronze-skinned, stalwart youths of magnificent physical proportions toboggan in on the crest combers standing, kneeling or lying down upon their boards; and it must be said that visitors to Hawaii become as proficient today in this exhilarating art, for it is an art.

But I wonder how many devotees of surf-riding today, even including the young Hawaiians, know that behind that art of the sea is a mountain-high background of pagan prayers and of ceremonials by the ancient priesthood, participated in even by the kings and the great chiefs?

It was a favorite pastime of the ancient Hawaiians and was one of their expressions of racing when chiefs and commoners put all their wealth into the proficiency of champion surfers. Often the kings and chiefs gathered upon the shore for festivals and staged surf-riding races, when there came two rivals, probably the best of that particular island, to display their prowess with the great boards. Oftentimes a famous surf-rider from another island was present and then the contest narrowed down to an ex-

hibition of utmost skill, with the spectators on shore often divided into two factions, betting upon their favorites.

Native legends abound with the exploits of those who attained distinction among their fellows by their skill and daring in this sport, indulged in alike by both sexes, and frequently, too, the gentler sex carried off the highest honors. These legendary accounts are usually interwoven with romantic incident, as in the abduction of Kalea, sister of Kawaokaohele, *Moi* (king) of Maui, by emissaries of Lo-Lale, chief of Lihue, in the Ewa district of Oahu; the exploit of Laieikawai and Halaaniani at Keeau, Puna, Hawaii; or for chieftain supremacy, as instanced in the contest between Umi and Paiea, in a surf-swimming match at Laupahoehoe, which the former was challenged to, and won, upon a wager of four double canoes; also of Lonoikamakahiki, at Hana, Maui, and others.

How early in the history of the race surf-riding became the science with them that it did is not known, though it is a well-acknowledged fact that, while other islanders may divide honors with Hawaiians for aquatic prowess in other respects, none attained, until recent years, the expertness of surf sport, which early visitors recognized as a national characteristic of the natives of this group. In recent years, however, through the efforts of the Outrigger Club, at Honolulu, the art of surf-riding, which had nearly vanished, was revived. Young white men and women took up the sport and became proficient. Hawaiians again took it up and there ensued a keen rivalry, which is still in vogue at Waikiki Beach. Now the art of surfing has been acquired by travelers, and naturally photo-albums in thousands of parts of the world are adorned with pictures of the owners standing in front of their boards uplifted on the sandy beaches.

It would be interesting to know exactly how the Hawaiians, over all others in the Pacific, developed this into a scientific sport. That it became national in character can be understood when we learn that it was identified, to some extent at least, with the ceremonies and superstitions of *kahunaism* (witchery, witch-doctoring), especially in preparation therefor, while the indulgence of the sport pandered to their gambling propensities.

Old Hawaiians who have told the story of surfing, as handed down in chants and by mouth to mouth, say that much valuable time was spent in ancient times in practising the sport. Necessary work for the maintenance of the family, such as farming, fishing, mat and *tapa*-making, and such other household duties required of them and needing attention, by either head of the family, was often neglected for the prosecution of the sport. Betting was made an accompaniment thereof, both by the chiefs and the common people, as was done in all other games, such as wrestling, foot-racing, quoits, checkers (*konane*), *holua* and several others known only to the ancient Hawaiians. Canoes, nests, fishing lines, *tapas,* swine, poultry and all other property were staked, and in some instances life itself was put up as wagers, the property changing hands, and personal liberty, and life itself, sacrificed according to the outcome of the match.

There were only three kinds of trees known to be used for making boards for surf-riding, namely, the *wiliwili, ulu,* or breadfruit, and *koa,* of the acacia family. The uninitiated were naturally careless, and indifferent as to the method of cutting the chosen tree, but among those who desired success upon their labors, rites were carefully observed.

Upon the selection of a suitable tree a red fish called *kumu* was first procured, which was placed at its trunk. The tree was then cut down, after which a hole was dug at its root and the fish placed therein, with a prayer, as an offering in payment therefor. After this ceremony was performed, the tree trunk was chipped away from each side until reduced to a board approximately of the dimensions desired, when it was pulled down to the beach and placed in the *halau* (canoe-house) or other suitable place convenient for its finishing work.

Coral of the corrugate variety termed *pohaku puna,* which could be gathered in abundance at the sea beach, and a rough kind of stone called *oahi,* were the commonly used implements for reducing and smoothing the rough surfaces of the board until all marks of the stone adze were obliterated. As a finishing stain the root of the *ti* plant (*Cordyline terminalis*), called *mole ki,* or the pounded bark of the *kukui* (candle-nut) tree, called *hili,* was

the mordant used for a paint made with the root of burned *kukui* nuts. This furnished a durable, glossy black finish, far preferable to that made with ashes of burned cane leaves or *amau* fern, which had neither body nor gloss.

Before using the board there were other rites or ceremonies to be performed, for its dedication. As before, these were disregarded by the common people, but among those who followed the making of surf-boards as a trade, they were religiously observed.

There are two kinds of boards for surf-riding, one called the *olo* and the other *a-la-ia*, known also as *omo*. The *olo* was made of *wiliwili*, a very light, buoyant wood, some three fathoms long, two to three feet wide, and from six to eight inches thick along the middle of the board, lengthwise, but rounding toward the edges on both upper and lower sides. It is well known that the *olo* was only for the use of the chiefs, and forbidden the common people. They used the *a-la-ia*, which was made of *koa*, or *ulu*. Its length and width was similar to the *olo*, except in thickness, it being but of one and a half to two inches thick along its center.

The line of breakers is the place where the outer surf rises and breaks at deep sea. This is called the *kulana nalu*. Any place nearer or closer in where the surf rises and breaks again, as they sometimes do, is called the *ahua*, known also as *kipapa* or *puao*.

There were only two kinds of surf for riding, one called the *kakala*, known also as lauloa, or long surf, and the *ohu*, sometimes called the *opuu*. The former is a surf that rises, covering the whole distance from one end of a beach to the other. These at times form successive waves that roll in with high, threatening crest, finally falling over bodily. The first of a series of surf waves usually partake of this character, and is never taken by a rider, as will be mentioned later. The *ohu* is a very small comber that rises up without breaking, but of such strength that it sends the board on speedily toward the shore. This is considered the best, being low and smooth, and the riding easy. The lower portion of the breaker is called *honua*, or foundation, and the portion near a cresting wave is termed the *muku* side, while the distant or clear side, as some express it, is known as the *lala*.

During calm weather when there was no surf there were two ways of making or coaxing it practiced by the ancient Hawaiians, the generally adopted method being for a swimming party to take several strands of the sea convolvulus vine, and, swinging it around the head, lash it down unitedly upon the water until the desired result was obtained, at the same time chanting sonorously as follows:

"Ho ae—ho ae alune i ka pohuehue,
Ki apu nui lawe mai—
Ka ipu iki waiho aku."

The swimmer, taking position at the line of breakers, waits for the proper surf. As before mentioned, the first one is allowed to pass by. It is never ridden, for its front is rough. If the second comber is seen to be good it is sometimes taken, but usually the third or fourth is the best, both from the regularity of its breaking and the foam-calmed surface of the sea through the travel of its predecessor.

In riding with the *olo* or thick board, on a big surf, the board is pointed landward and the rider, mounting it, paddles with his hands and impels with his feet to give the board a forward movement, and when it receives the momentum of the surf and begins to rush downward, the skilled rider will guide its course straight, or obliquely, apparently at will, according to the splendid character of the surf-rider, to land himself high and dry on the beach or dismount when nearing it, as he may elect.

In the use of the *olo* the rider had to swim out around the line of surf to obtain position, or be conveyed thither by canoe. To swim out through the surf with such a buoyant bulk was not possible, though it was sometimes done with the *a-la-ia*. Various positions were assumed in riding by the old-time experts. This skill died out and was only revived by the Outrigger Club. They stood, knelt, sat and now come in, one performer sitting astride the shoulders of a companion who stands on the board.

There are certain surfs running to various islands that are famous for surf-riding.

"*Halehuawehe*" is the name of the great surf off Waikiki,

which attracted the chiefs of olden times and now often referred to as the "Queen surf," because it rolled toward the beach home of the late Queen Liliuokalani, now the home of the Princess Kalanianaole.

Huia and *Ahua* were surfs at Hilo, Hawaii, the latter off Cocoanut Island. Punahoa, a chiefess, was the noted rider of Hilo during the time of Hiiakaipoli.

Kaloakaoma, a deep-sea surf at Keaau, Puna, Hawaii, famed through the feats of Laieikawai and Halaaniani, as also of Kiiakaipoli and Hopoe.

"*Huiha,*" at Kailua, Kona, Hawaii, was the favorite surf whereon the chiefs were wont to disport themselves.

"*Kaula*" and "*Kalapu,*" at Heie, Keauhou, Kona, Hawaii, were surfs enjoyed by Kauikeaouli (Kamehameha III) and his sister, the Princess Nahienaena, whenever they visited this, their birthplace.

"*Puhele*" and "*Keanini,*" at Hana, Maui, and *Uo,* at Lahaina, Maui, were surfs for the exploits of chiefs of early days.

"*Makaiwa,*" at Kapaa, Kauai, famed through Moikeha, a noted chief of that island immortalized in old meles as follows:

"Moikeha is contented with Kauai,
Where the sun rises and sets;
The bend of the Makaiwa surf—
The waving of the Kalukalu—
Live and die at Kauai."

UNMATCHED THOUGHTFULNESS AND ALOHA

HOSPITALITY and thoughtfulness went hand in hand in ancient days, despite the belief of travelers today that the principal pastime of the Hawaiians of those days was warfare. There were times when war was broken off and the people turned to peace. Hospitality was always a trait of the people, and although their command of the world's riches is perhaps not as great as in former times, when their monarchy was on the

high crest of domination, their trait of hospitality is still one of the pleasant elements that foreign residents and travelers find in their contact with this race.

For instance, near the volcano of Kilauea, on the Island of Hawaii, there were vast areas of ferns, a species of the *pulu,* which grew breast-high. The heart and root yielded cones of nutritious substance. Everywhere the land around the volcano is dotted with steam and heat fissures.

A Hawaiian traveling across this land breaks the ferns and places the fern heart and root in the fissures. The heat cooks them. He is provided with food. Before leaving he places other fern hearts and roots in the fissures (*pukas*) so that the next traveler will find nourishment. No Hawaiian could partake of the food and fail to provide for the next one to pass along. His conscience, his hospitality, his thoughtfulness would not permit him to do this good deed for another, although a perfect stranger. Seldom elsewhere in the world is such an example of thoughtfulness for one's fellow being. It was the law of Pele, Goddess of Volcanoes.

Even when the Hawaiians took away awa-root, they always planted a branch that the groves would not be diminished. The Hawaiians had this element of thoughtfulness to the nth degree.

Can this example of thoughtfulness for others be matched in the civilized world?

It is little wonder, then, that the word "*Aloha*" has such a depth of warm feeling, the Hawaiians' expression of love, sympathy, joy and sorrow, a word of many meanings.

Aloha is synonymous with Hawaii, and perhaps is one of the Polynesian words which has traveled farthest into foreign lands and remained.

Visitors to Hawaii are quickly attracted by the frequency of its use both by Hawaiians and *haoles.* It not only greets their ear in conversation and in the popular music of the band and glee clubs, but they find it worked in various articles of jewelry, souvenirs and mottoes of home adornment. The word has equal value as one of welcome or as a farewell greeting.

The word *Aloha,* however, is not of ancient Hawaiian use, in

the sense it is now employed as a term of recognition or salutation, and it is possible that the intercourse between Hawaiians and foreigners in the past 140 years is responsible for its use, if not coinage. There are many who incline to the belief that it is a contraction of the English word "Hello," the change to the Hawaiian method of pronunciation being obvious. For instance, the English word mosquito is pronounced by Hawaiians "*makita.*" John Young, the Englishman who remained with Kamehameha the Great after arrival here on a merchantman, was called by the Hawaiians, "*Olohana.*" It is believed this is a contraction of the sea phrase, "All Hands!" and possibly was extensively used by Young. The Hawaiians' ear got it as "Olohana." The Hawaiians refer to a pussy cat as "*popoki.*" It is said the missionaries, while stroking a cat, said, "poor pussy," over and over, and the Hawaiians' nearest pronunciation was "*popoki.*"

The original definition of Aloha, however, is love. From this we have those attributes which love dominates, such as gratitude, affection, good-will, kindness, compassion, sympathy, grief, etc. In this sense its general use as a farewell is but the good-will expression at separation, and requires no special elasticity of the language to express the similar good-will feeling at meeting. Hawaiians, however, often greet an approaching party with the exclamation, "*he mai,*" an abbreviation of "*hele mai,*" meaning "come here."

"*A-no-ai*" was the ancient term of warm salutation, and "*We-li-na*" also had recognition and use in a simliar sense, the latter, however, being used mostly as a reply to or in recognition of a salutation, inasmuch as it applies to the person of the house when addressed to a stranger.

"*Aloha*" is the more modern and generally used term. It has a soft, sympathetic expressiveness which even a stranger in the Islands can easily understand and appreciate, and according to the length of time dwelt on the middle or accented syllable, so is the depth of feeling conveyed in the greeting.

HAWAII'S FAR OUTER POSSESSIONS

IF it so happens that a ship is wrecked on one of the numerous small islands considerably to west, southwest or south of the Hawaiian group, it is almost certain to be a part of the jurisdiction of the Mayor of Honolulu. He is mayor of Midway Island several hundred miles west of Hawaii where a cable station is located. He is mayor of the Palmyra Islands, hundreds of miles south, and now becoming a fishing base for Honolulu's markets. Now, under the announcement made by L. A. Thurston, of Honolulu, Kingman's Reef, was taken possession of on May 10, 1922, in the name of the United States of America, and the American flag raised. A power sampan took the Thurston party to Kingman's Reef, which heretofore, has been rather mythical and never set down correctly on charts. Thurston named it Leo Island. Washington, on receipt of the cabled news from Honolulu, where the news was first published in The Advertiser of May 20, 1922, expressed disbelief in the discovery or possession, suggesting the "finders" were on Fanning, Washington or Christmas Island.

Mr. Thurston, however, took possession of the reef formerly known as Kingman's Reef, the resting place of many wrecks. He annexed the island to the United States as he did the Hawaiian Islands in 1898.

The Islands to westward of the Hawaiian group are comprised in what is called the Hawaiian Bird Reservation, set aside by President Roosevelt, with laws promulgated to preserve the bird life therein.

All these islands have formed part of the Hawaiian domain.

Nihoa, or Bird Island, was taken possession of in 1822, an expedition for that purpose having been fitted out by direction of Queen Regent Kaahumanu and sent thither in charge of Capt. William Sumner.

Laysan Island became Hawaiian territory May 1, 1857, and on the 10th of the same month Lysiansky Island was added to Kamehameha's realm by Capt. John Paty.

Palmyra Island was originally taken possession of by Capt. Zenas Bent, April 15, 1862, and proclaimed Hawaiian Territory in the reign of Kamehameha IV, as per "By Authority" notice in the Polynesian of June 21, 1862. Palmyra Island, however, was left much to itself, and after a time, was considered British. It was bought by Judge H. E. Cooper, of Honolulu for $750, and is now leased to a Honolulu fishing company. The British government, through the captain of the British cruiser Calcutta, which was a visitor at Honolulu in March, 1922, made no claim to Palmyra.

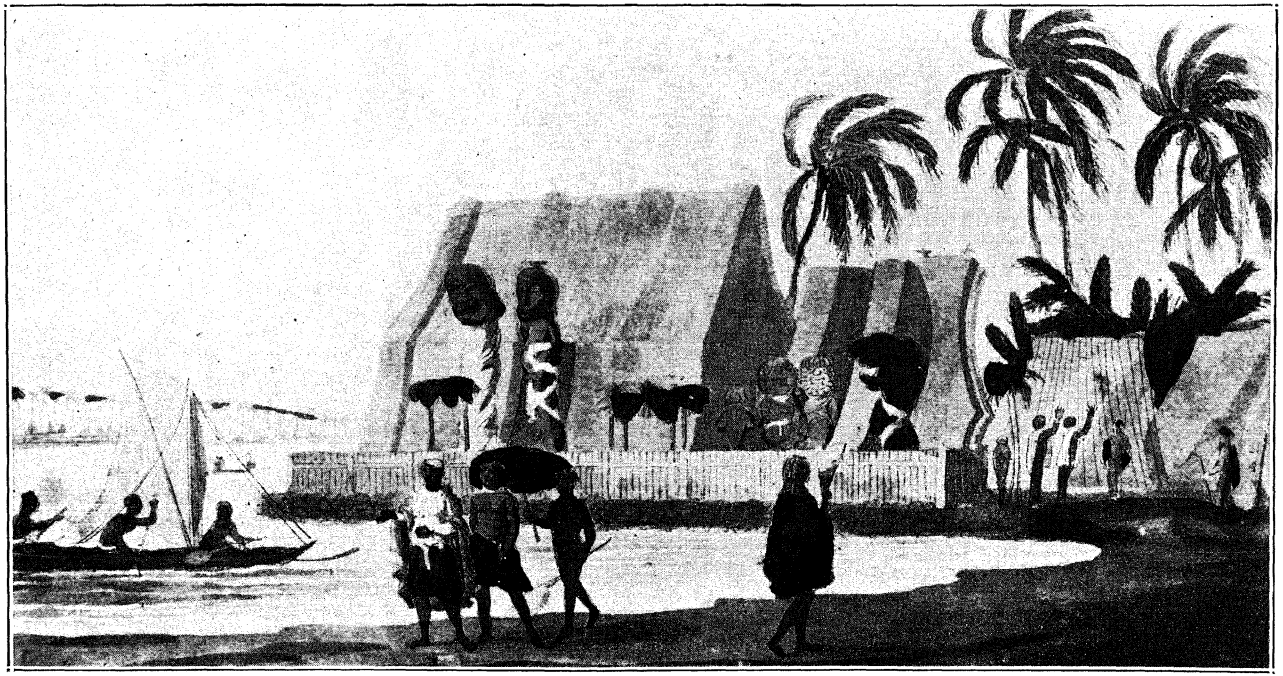
Ocean Island was acquired September 20, 1886, as per proclamation of James H. Boyd, empowered for such service during the reign of King Kalakaua.

Necker Island was taken possession of May 27, 1894, by Capt. James A. King, on behalf of the Hawaiian government.

French Frigate Shoal was acquired, also by Captain King, and proclaimed a part of Hawaii on July 13, 1895.

Gardener Island, Mara or Moto Reef, Pearl and Hermes Reef, Gambia Band, and Johnson or Cornwallis Island have also been claimed as Hawaiian possessions.

Fanning Island, the site of the British All-Red cable station between Canada and New Zealand, is British, as are also Washington and Christmas islands.



Heiau, or ancient Hawaiian Temple, at Kawaihae, Hawaii, where Kamehameha the Great worshipped. It was the heiau of Ahuena o Kamakahonu. In the foreground is Kaahumanu, the Conqueror's favorite wife. Photographed from colored plates drawn by Choris, Russian artist, in 1816, an illustration in Captain Kotzebue's book, published in 1821.

Kalawao, Molokai, once the "Land of the Living Death," where lepers are now treated wtih remarkable success by the new chaulmoogra oil specific. Upon this beautiful peninsula the stricken live out their lives, one of the most charming scenic localities in Hawaii. Here Brother Dutton, "The Saint of Molokai," has lived for nearly forty years.

CHAPTER XXXI

THE SAINT OF MOLOKAI

A VOICE FROM THE LEPER TOMB

OUT of the silence of the Land of Living Dead where men and women have patiently waited for Death to claim toll, tragically realizing in the past that the gates to the outer world were closed against egress because the fearful blast of leprosy had seared their limbs, has finally come a Voice, like unto that which came out of the Wilderness, the voice of Brother Joseph Dutton, the martyr self-exiled lay brother who, for nearly 40 years, has laved the unhealed sores of leprous wards of Hawaii, who has finally unlocked his heart and revealed the reason of his life-long penance—"sowing wild oats" after he was mustered out of the army at the close of the Civil War.

In the vigor of his manhood Brother Dutton arrived in Honolulu 36 years ago—July, 1886—and asked permission to go to Molokai's leper settlement to nurse the stricken of Hawaii—without official position, without compensation. A Catholic, he was granted his strange request, for Catholics, priests and nuns, had long devoted themselves to soothing the desolate lives of the exiles to Molokai—then a "bourne whence no traveler ever returned."

There, year after year and decade after decade, Brother Dutton labored at the Baldwin Home for Boys, almost in the shadow of the picturesque stone church where Father Damien, the priest had labored for so many years and where he died. He was a victim of this strange, mysterious malady.

Brother Dutton, educated, refined, veteran of the Civil War, a member of the Grand Army of the Republic, offered all his subsequent years to aid the sufferers of Molokai. His lips re-

mained sealed concerning his reason for renouncing every-day life and a future among whole men, to imprison himself forever and remain absolutely apart from the throbbing flow of healthy mankind.

In all his service at Molokai he has never left that tiny peninsula. For years he has never passed out of the little village of Kalawao, miles distant from the seaport village of Kalaupapa, where the one steamer from Honolulu arrives only once a week with supplies and now and then more lepers. For years he has rarely absented himself from the compound of the Baldwin Home except to cross the road to enter the stone church, hallowed by Damien's martyrdom, to offer his devotions.

For decades, legislatures and government officials have journeyed from Honolulu across the channel to Molokai's settlement, and asked the lepers to file their complaints, express their wants and offer their praises, if any. Always the visitors have called upon Brother Dutton. Always he was smiling, bright and even witty in conversation, always at ease among the healthy men he met at his compound every two years. Always they found him in his dungaree smock, and always they knew that during the long night before he had labored among his wards, dressing their sores and ministering to their ailments.

Each year they saw his once black beard turning slightly grey and then greyer and finally white. They saw the patriarchal beard become sparce and his cheeks sunken, but they saw the same burning glow of animation in his eyes despite his 80 years of age.

They saw his headquarters walled with books and magazines, for he is an inveterate reader—when he finds time—and always books flow in upon him from the outer world, from his admirers and well wishers in the Seven Seas, from people who are amazed at his devout and unflinching martyrdom. And always they see his desk littered with mail, stacks upon stacks of envelopes, and they see letters, piles of them, the product of his pen, waiting to be mailed to his hundreds of friends abroad.

Brother Dutton is old-fashioned. He remembers the outer world as it was away back in the 80's. His implements are those

of that period. His letters are those of a literateur, the style of the literary geniuses of half a century ago, whose dictum was smooth, eloquent, their thoughts lofty. He is happy in correspondence with old friends and comrades of the Civil War. He is contented in correspondence with men of today, and he discusses questions of the hour with power of expression and keen knowledge of events that astonishes those who know he is immured and apart from their world.

Brother Dutton wrote me a few years ago that he was then 500 letters behind in his correspondence. I suggested that his friends in Honolulu would be happy to supply him with a typewriter machine to enable him to catch up. It was a suggestion I regretted for I had endeavored to bring this Knight of the Round Table, this chivalrous scourge of disease, into a modern world, and give him today's implements. He said he never used one—hoped never to be known to have touched one. An automobile was almost an abhorrence to him and he hoped never to see one.

Diplomatic and even insidious efforts have been artfully employed for nearly 40 years to unbosom the secret that lies at the bottom of his determination to immure himself on Molokai. Often I have led up to the topic, always with a degree of trepidation, only to be met by a master rapier thrust in the Queen's English, which shattered my own blade and rendered me peculiarly defenseless and ashamed against the stern determination written across his countenance. That secret was as securely locked as the secret of the Sphinx.

And now, like a bolt from the bluest of soft Hawaiian skies, Brother Dutton, just replying to a letter I wrote him recently, in which I inquired after his health and some incidents in his life, sent me his latest photograph taken on his 78th birthday, April, 1921, on the back of which, in his own delightful chirography, is an epic, for it is the martyr's story of his penance, the secret so long isolated. Here is what he wrote:

"Am beginning 36th year of voluntary penance for some years of 'sowing wild oats' (as politely expressed), chiefly soon after the Civil War. Not conscious of injuring any one else—no financial entangle-

ments—but, for evil of it all on 40th birthday offered to God rest of my life in reparation—work—no pay.

"So, you see, my life here has not been simply to help my neighbor, but to help my own soul. Joyfully yours, Joseph Dutton."

What particular incidents may have driven Joseph Dutton's soul to unrest and caused his vision to become conscious of the sufferings on Molokai, in those days when there appeared to be no remedy, no specific that would ease the torments of the afflicted, when the medical world had reached the conclusion that leprosy would always be leprosy, Brother Dutton offered his life and gave up the world outside to reside in Molokai to the end of his days. It was a martyrdom which has had few parallels.

Ira B. Dutton was born in Janesville, Wisconsin, on April 27, 1843. In July, 1886, he became Brother Joseph Dutton, lay-brother in the Catholic church to remain Joseph Dutton to his final hour.

As Ira B. Dutton he enlisted in the Union Army in 1861 and soon became quartermaster-sergeant. He was a member of Company B, 13th Wisconsin Regiment, of which his friend D. H. Wood was captain. Wood and Dutton formed a friendship in 1857 which lasted until Wood's death in 1912.

Dutton became a second lieutenant in February, 1863, first lieutenant in February, 1865, and regimental quartermaster March 24, 1865, and unknown to him, he was recommended for appointment as captain in the United States volunteers by Major Generals George H. Thomas, J. L. Donaldson, L. H. Rousseau and Robert S. Granger. Captain Dutton was on the staff of General Granger from June, 1864, to October, 1865. The war over, Dutton left the service after having performed a useful service in transferring the Union dead from battlefields to national cemeteries.

If Brother Dutton "sowed wild oats" the closest companion of his youth and in later years, never knew it, for D. H. Wood, in writing in the National Tribune, Washington, in 1914, of "Comrade Dutton," said that he was "as a boy, clean, correct of speech and deportment, and evidently a lover of home and of his mother, who was his teacher and companion." He had few

companions but was reserved and dignified even in boyhood."

The Grand Army of the Republic has never forgotten Comrade Joseph Dutton. At the 47th Encampment of the G. A. R. at Chattanooga in 1913, Ex-Comrade Dutton was lauded by comrades of '61, and a beautiful American flag was voted by the encampment and sent to him.

Early in June, last year, Brother Dutton sent me a photograph showing that beautiful G. A. R. flag being lowered to half-mast in front of his little office at Kalawao, on May 30, 1921—Memorial Day—and he himself is seen handling the halyards. Behind the office and the fringe of leper boys one sees the towering precipices (palis) which form the background of the peninsula, or tongue of land, which comprises the settlement upon the island of Molokai—a precipice which is unscaleable to the inmates.

It was at the 47th Grand Army encampment that the following resolution was unanimously adopted:

"Resolved, that this 47th Annual Encampment of the Grand Army of the Republic assembled at Chattanooga acknowledge the greeting of 'Aloha' from the far Pacific from Brother Joseph Dutton, in charge of the Leper Settlement at Kalawao, and return his greeting and extend to him this tribute of our love and esteem, hoping the Great Commander may continue him on special detail for many years."

On every national holiday and on Hawaiian holidays the patriotic Civil War veteran flies the G. A. R. flag from the Kalawao flagstaff, when it is saluted by the patriotic Americans there, for Hawaii being a territory of the United States, gives the status of Americans to all Hawaiians. They are all a patriotic people, and their courage and loyalty was shown by the large number who served America and Britain overseas during the World War.

Concerning his correspondence and other matters, he wrote me recently:

"About the Leper Settlement I shall say I have always felt it up to me to touch those chords very gently; in personal letters I seldom mention the Settlement. Correspondents on the mainland are bright and interesting, mostly very affectionate, long-time friends, with many edifying mutual questions on tap, so the Leper Settlement is usually not reached at all. It's myself, however, to be always behind with this side of it. My unanswered letters are now about 500, piled up in and around

my big desk here. About 50 keep on writing me whether or no. Some have 24 pages to a letter. Here is a package of letters of a dear old Sister—a nun in my boyhood town. Another in Milwaukee, the Mother (they are Sisters of Mercy), writes long letters of about 40 pages of beautiful handwriting. Then there are letters from Civil War comrades."

Brother Dutton writes much at night by the light of his oil lamp, when his cares for the day are supposed to be ended. In a note on the back of a photograph just received from him he refers to his night work, when he said he hoped to write about several photographs adding: "not sure; it depends upon the nights —how much time and how wakeful!"

Despite his 78 years of age, his handwriting is strangely beautiful, a fine Spencerian, as clear and firm as that of a girl of 20. In his letter to me about his work, in which it is evident he is writing just before dawn, he says:

"The chickens are crowing; I must get my bath, change clothes and go to Mass (I don't mean Mass-achussetts).

"Half of my nights is open for personal scribbling with dear old friends, and some not so very old.

"Speaking of 'official reports,' such relate simply to this Baldwin Home, my special charge. The charge grew on to me inavoidably. I came here to do penance, to work as a servant, and was permitted by Premier Walter Murray Gibson (premier in the cabinet of the late King Kalakaua of Hawaii), president of the Board of Health, to come here and work, as I stipulated, without pay. This was in July, 1886. The various officials since then have respected that arrangement, but, in the ordinary sense, I have no official status. Having consented to take charge of the construction of this Home, when W. O. Smith was president of the Board of Health, in the '90's, taking on its operation naturally followed.

"In the three years with Father Damien (who died in 1889) I was two days each week at Kalaupapa, but have not been there now for many years. The last time was on April 15, 1893 (nearly 30 years ago), to arrange Father Damien's effects for shipment to Louvain, Belgium, for the Museum (all were destroyed by the Germans in 1914). I was his executor. Have not been away from this Baldwin Home yard since that time, 23 years ago." (Brother Dutton wrote this letter to me several years ago, and the time has lengthened to nearly thirty years)

"Kalaupapa," he resumes, "is, as you know, on the opposite side from here, of our little peninsula.

"It's a gay town now—sports, etc. Our inmates, those who like and are able, go there one evening a week for the movies. Some of the Brothers go along."

A life of self denial is led by Brother Dutton. He asks for nothing, but gives much, all his time, all his kindness, his great heart bursting at all times to succor his suffering fellow man. His work hours are the twenty-four on the clock dial. He is available by day and by night. With absolute Spartan valor he takes each afflicted sufferer and makes clean the leprous sores, a daily, sometimes oftener, routine. He is amateur physician and surgeon to them, their teacher, friend, mentor, philosopher and adviser, for these children who have been infected with what has been believed to be an incurable disease. It is now being throttled by Chaulmoogra oil.

There is a lofty majesty about the labor of Brother Dutton and his life's work at Kalawao. Serving as he began to serve 40 years ago without pay, working as he began then, denying himself luxuries or even the opportunity to prepare himself for a visit back to the land of health and activity, the land with a future, he prefers to remain where he is, stirring never more than a mile away from his little village, apart from much that civilization affords. To show this Civil War veteran the latest invention of the army, Maj.-Gen. Charles Morton, U. S. A., commanding general of the American army in Hawaii, sent army airplanes from Honolulu to Molokai that Brother Dutton might be enlightened. The planes hovered and wheeled and "stunted" over the Settlement, a thoughtfulness of the commanding general which Brother Dutton appreciated, for he fought in a war 60 years ago when airplanes were unknown.

One day, years ago, Brother Dutton broke his routine. He left the village and wandered to the mountains, climbed half way up and there sat half a day until eventide smothered the sun in the western sea.

The lepers wondered. Brother Dutton's apparent wish for solitude was respected. Why did he go there, has often been asked? Did he meditate over his past and think of his future? Did he pine for the haunts of civilized men? Did he reflect, even

as Christ did upon the Mount, commune with his soul, fight his last battle of the desires of the flesh, when possibly the activities of life once again in the midst of his fellow men attracted him? did he finally decide to give every last shred of his life to the cause he had accepted?

It must have been the last, for from that day Brother Dutton has rarely stirred out of Kalawao. By day he sees only the little tongue of land called peninsula before him, a broken shore upon which the sea breaks ceaselessly, and beyond a tiny islet rising jaggedly out of the sea, and beyond that only the waste of waters called the Pacific, and nothing tangible beyond except rest for his sanctified soul.

CHAPTER XXXII

THE LAST WORD

ANSON'S MAP PUBLISHED BEFORE COOK'S DISCOVERY

Since the foregoing chapters were written, I found in the old Chamberlain mission library, where former Governor G. R. Carter has placed his splendid collection of books about Hawaii, a copy of a book published in London, in 1756, for D. Browne J. Osborn and J. Shipton, etc., etc., entitled, "A Voyage Round the World, in the Years MDCCXL, I, II, III, IV, by George Anson, Esq., Now Lord Anson, Commander-in-chief of a Squadron of His Majesty's Ships, sent upon an Expedition to the South Seas, Compiled from His Papers and Materials, by Richard Walter, M.A., Chaplain of His Majesty's Ship the Centurion, in that Expedition."

This book was published twenty-three years before Captain Cook, R. N., discovered (?) the Hawaiian Islands, in 1778.

A chart showing the track of the Centurion around the world is shown as a frontispiece, and off the coast of California are shown a group of six or seven little isles, approximately in the location of the present Hawaiian Islands.

This chart was prepared from the records of the Anson expedition, and shows that the Centurion sailed within a few leagues of the Hawaiian Islands, although the Centurion did not touch at them.

The Isles of Hawaii (as afterwards known), were set down on this chart from a Spanish map which was captured by Captain Anson from a Spanish galleon. The map is also published in this remarkable book, and gives conclusive evidence that Cook had

knowledge of the Hawaiian group when he sailed on his last and fatal voyage.

The battle in which Anson captured the Spanish galleon, its vast treasure of a million and a half dollars and its maps and charts, was in June, 1755, the name of the Spanish galleon being the Nostra Signora de Cabadonga, commanded by General Don Jeronimo de Montero, a Portuguese. She had one hundred fifty men and thirty-six guns mounted for action. Commenting on the material found aboard the writer of the Anson journal says:

"I shall only add that there was taken on board the galleon several draughts and journals; from some of which many of the particulars recited in the tenth chapter of the second book are collected. Among the rest there was found *a chart of all the Ocean between the Philippines and the coast of Mexico,* which was what was made use of by the galleon in her own navigation. *A copy of this draught, corrected in some places by our own observations, is here inserted, together with the route of the galleon traced thereon from her own journals.* This is the chart formerly referred to, in the account of the Manila trade. But to render it more complete, the observed variation of the needle is annexed to several parts, both of the Spanish and English track; which addition is of the greatest consequence, as no observations of this kind in the northern parts of the Pacific Ocean have yet to my knowledge been published."

Captain George Beckley, English friend and military adviser of Kamehameha the Great, and first commander of the old Honolulu fort in 1816. He was granted chiefly rank by the Conqueror. His descendants claim for him the designing of the beautiful Hawaiian flag. From rare oil painting.

CHAPTER XXXIII

KOTZEBUE'S REMARKABLE STATEMENTS

RUSSIAN FOUND CIVILIZATION IN 1816

Side by side with the Lord Anson volume appeared another, "Kotzebue's Voyage of Discovery," 1815-1818, written in 1820, and published in 1821, relating all the extremely enlightening incidents of the visit of the Russian ship Rurick, with Lieutenant Kotzebue, in command, to the Hawaiian Islands, in 1816.

There is an astonishing array of facts presented in the most graphic, interesting and charming manner by Kotzebue of his meetings with Kamehameha the Great, whom he called "the celebrated" and of the modern civilization which they obtained throughout the Islands four years in advance of the arrival of missionaries.

Kotzebue found many one-story houses of white stone (coral) constructed in the European manner. The fashions of Europe were already in Honolulu, for John Young's wife (he was an Englishman and she an Hawaiian), wore a dress of European cut and made of costly China silks.

Kamehameha the Great invited Kotzebue to a fine house which was furnished with a handsome table and chairs and there poured wine for his distinguished guest from St. Petersburg.

Kamehameha had many handsome uniforms of European design which he wore on different occasions.

The impression has been prevalent that the first American pioneers in 1820 arrived in a land of savagery, with few, if any, elements of civiliation, and yet for more than a quarter of a century a large number of white men, Englishmen and Americans, had resided in the Islands, many in the service of the king, and ships of war and merchantment often dropped anchor and the

officers were entertained by the king and he in turn by them aboard ships, thus affording this remarkable monarch an opportunity to learn of European customs.

Kotzebue confirms the fact of a large amount of civilization even to the fact that Kamehameha spoke English to an extent, and was quite familiar with the names of monarchs and affairs in other parts of the world.

Kotzebue, sailing along the coast of Hawaii, came to Tocahai (Kawaiahae) Bay and there "we now saw Young's settlement of several houses built of white stone, after the European fashion."

At Kailua, Kotzebue went ashore at the King's invitation, and went to his settlement, where among straw houses were also houses of stone "after the European fashion." A number of Islanders, armed with muskets, were lined up on the shore. The king met the Russian near the landing place.

"I now stood at the side of the celebrated Kamehameha, who had attracted the attention of all Europe, and who inspired me with the greatest confidence by his unreserved and friendly behavior," the Russian wrote. In his palace "they offered us European chairs, very neatly made, and placed a mahogany table before us. Though the king has houses built in European fashion, he prefers his simple dwelling," says Kotzebue.

"Kamehameha's dress, which consisted of a white shirt, blue pantaloons, a red waistcoat and a colored neckcloth, surprised me very much, for I had formed very different notions of the royal attire," continues the navigator. "He, however, sometimes dresses very splendidly, having several embroidered uniforms."

Now, listen to this discussion of the Hawaiian kingdom and its affairs by this Kamehameha the Great, this ruler of an insular and isolated state, as recorded by Kotzebue:

"I learn that you are the commander of a ship-of-war and are engaged in a voyage similar to those of Cook and Vancouver and consequently do not engaged in trade. It is therefore, my intention, not to carry on any with you, but to provide you gratis with everything that my Islands produce. I now beg you to inform me, whether it is with the consent of your emperor that his sub-

jects began to disturb me in my old age? [referring to a Russian visit a short time before]. Since Kamehameha has been king of these Islands, no European has had cause to complain of having suffered injustice here. I have made my Islands an asylum for all nations, and honestly supplied with provisions every ship that desired them. Sometime ago there came from Sitka some Russians, a nation with whom I never had intercourse before. They were kindly received, but ill-rewarded me and threatened us with ships of war which were to conquer these Islands, but this shall not happen as long as Kamehameha lives!"

Kotzebue says Kamehameha conversed, mainly through his interpreter, Cook, with a vivacity surprising at his age, asked various questions respecting Russia, and made observations.

The navigator was witness to many evidences of Kamehameha's desire to be of the big world, by the number of modern ships in his employ. He saw a large European barge at the shore, and later saw the little warship Kaahumanu. The king exerted himself to draw European shipwrights and paid them liberally for their instruction in boat building.

This ruler, who believed in gods of wood and stone, who, when he bowed to the idols of his heiau nearby, turned to Kotzebue and said: "These are our gods, whom I worship; whether I do right or wrong, I do not know; but I follow my faith, which cannot be wicked, as it commands me never to do wrong," caused Kotzebue to study this man with increasing admiration, "This declaration, from a savage, who had raised himself by his own native strength of mind to this degree of civilization, indicated much sound sense, and inspired me with a certain emotion."

It was shortly after this time that Kotzebue met Capt. George Beckley, the Englishman, in the train of Kamehameha, at Oalua, on this island. The High Chief Kalanimoku, Governor of the island, designated Beckley to accompany the navigator on a tour of Oahu. Kotzebue met Beckley at the new fort which John Young and Kalauimoku, built by order of Kamehameha at Honolulu, Beckley having been chosen as commandant. The Russian was halted in true fortress style by sentries.

He also refers to Beckley's house at which he called, which was

built of stone in modern style. The officers went to Moanalua and to the salt lake where Beckley, according to Kotzebue showed he had been used to shooting in Europe, for he spoke of the migrations of certain ducks, Kotzebue saying "this information, which I could not doubt, as Beckley, from his love of the chase, often remains for days on this lake, led me to suppose there must be some undiscovered land in about latitude 45 degrees whence these birds of passage came."

On leaving Honolulu the Rurick saluted Kalauimoku with seven guns and Captain Beckley, at the fort, did not neglect to return this politeness. The European custom had that day, December 14, 1816, been introduced into the Sandwich Islands.

"It gave me much pleasure to be the first European who had exchanged salutes with a fort there, and when Honolulu has once become a flourishing city, people may say, the Russians have consecrated our fort, and its first shot was fired in honor of their Emperor, Alexander the First," said Kotzebue.

The object of these quotations from Kotzebue's journal is to demonstrate the fact that Kamehameha the Great was a superior man, who was well acquainted with the ways of civilization, with the names of rulers and conditions in far off countries, with the use of civilized apparel; with modern houses and furnishings; with the ceremonials of foreign nations; was an advocate of a merchant marine for his kingdom; understood the English language; had a European doctor and English advisers in military and naval science and navigation; that some of the Hawaiian women already used European costumes; that silks and embroideries and costly furnishings such as four poster beds had long been brought to Honolulu from China; that on the walls of the homes of European residents there hung beautiful pictures, paintings for the most part, many of which were brought to Honolulu from Mexico, some even from the Spanish churches, and which today are being restored by artists because of their rare beauty.

Reading between the lines of the Kotzebue's book, Kotzebue innocently indicates that Kamehameha was a crafty and brilliant diplomat. Kotzebue was lulled into security by Kamehameha's

splendid hospitality, but although he did not so understand, he was being watched constantly, for Kamehameha and his people had been seriously used by other Russians, particularly by a Dr. Scheffer.

Therefore, Kamehameha did not see Kotzebue until he had had many reports from his trusted lieutenants. When Kotzebue invited him to go aboard the Rurick, the King said he would like to make the visit, but his chiefs would not permit him; and when Kotzebue left Hawaii for Honolulu, he was accompanied by Manuia, a confidential messenger, ostensibly as guide, but actually to carry Kamehameha's secret instructions to Kalanimoku (Kaleimoku), Governor of Oahu, to keep close watch. When a boat approached the Rurick from shore, Manuia leaped overboard and met the boat, which turned and took him ashore, the quicker to see the Governor. In Honolulu were Kamehameha's most trusted men—Kalanimoku, John Young, Captain Beckley, who was made a tabu chief by the King; Captain Adams, and Kekuahanoha, of Moanalua. It is significant that Kotzebue was halted when he endeavored to enter the new fort, and that Beckley, or another man in the King's service, was always with the Russian. Kotzebue saw only what was pleasing and so wrote, but he was a Russian and was under observation every minute. Everything that Kamehameha did showed him the true diplomat. as keen as any in a foreign land.

Kamehameha had even staged a sham battle between fighting forces to show their skill in the use of ancient and modern arms, himself able to catch many javelins and spears thrown at him as though in battle, but it was done with a purpose—to give Kotzebue an idea that in the event of a clash between the Russians and Hawaiians, the latter were prepared to give a good account of themselves. But Kotzbue never dreamed that he was a subject of suspicion, or that the mimic battle was staged, not as a mere entertainment, but for a real, deep diplomatic purpose.

One observation made by Kamehameha at this time gives an insight into his mental attitude. He had entertained the Russians at dinners in European style, and then partook of food himself in Hawaiian style. He remarked: "I have been watching

the Russians eat; now you can watch Kamehameha eat. I will not change my mode of living."

GONE ARE THE OLD DAYS

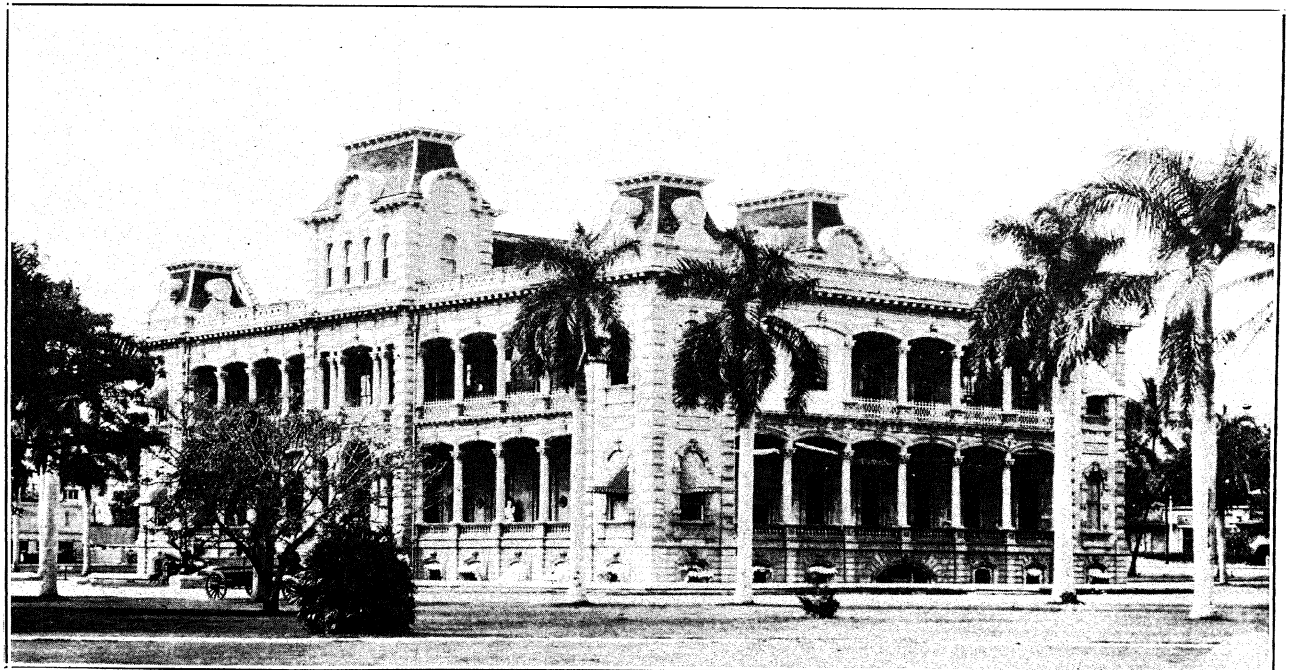
THE passing of the old and the coming of the new is evidenced particularly on the harborfront of Honolulu. As "waterfront reporter for a score of years I have seen the old pass and the new harbor, the equal of any in the world, come into existence, but the change has brought many sad memories, and so this little story written in The Advertiser, a year ago, tells my thoughts, but the editor had to make an explanation; and here are both explanation and story:

This story needs an explanation from the editor. Last evening A. P. T., as is his duty, went down to the waterfront to meet an incoming vessel. It was the Ecuador and while waiting for her to come into the channel, A. P. sat him down on the end of Pier 7 and gazed into the dusk. He gazed for half an hour before the ship he awaited finally poked her nose into the harbor, and while he waited——. Well, anyhow, when he came back to the office, he had a long sad look on his face and it is possible that there were faint red blotches on his cheeks. A. P. T. grunted that there was nothing of an exciting nature on the Ecuador and, sitting down at his typewriter, he wept out the following:

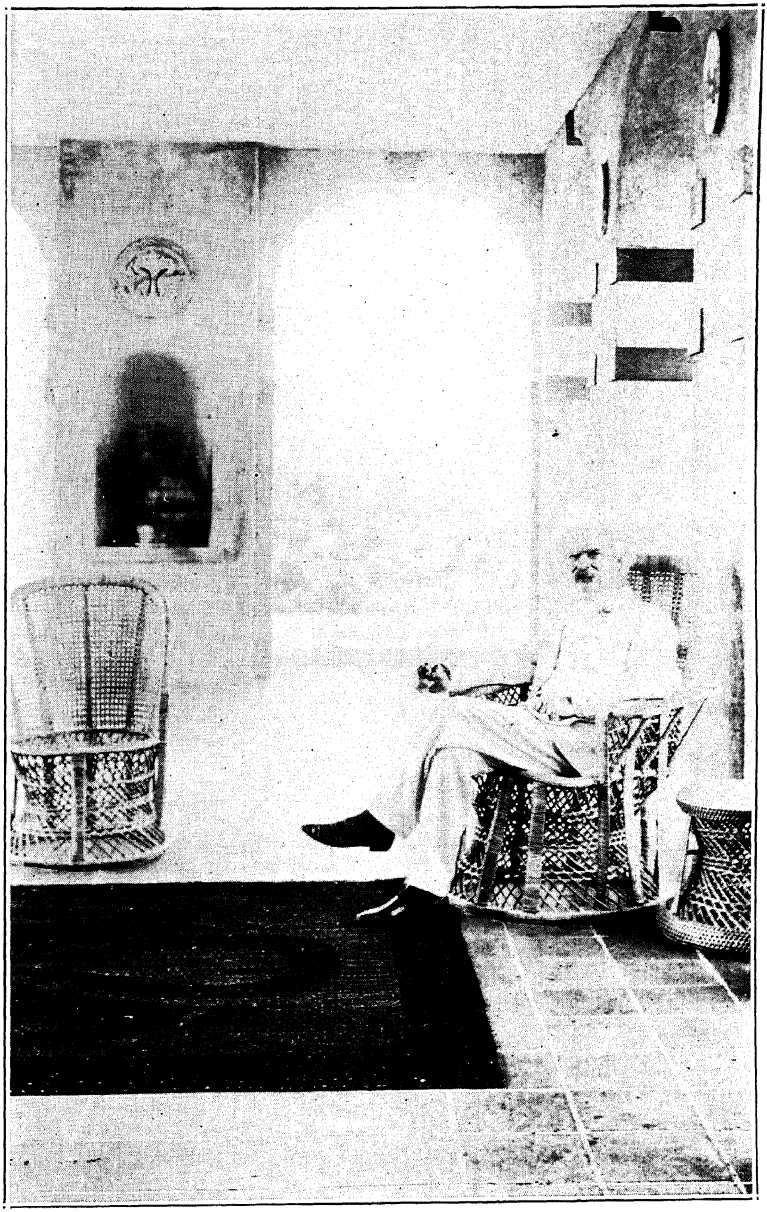
Gone is my waterfront of long ago; gone is my romantic old-time harbor; gone are the days of the old ramshackly, low-lying wooden wharves and wide harbor; gone are the little islets across the smooth waters and gone is the old Naval Row where sailing ships with towering masts once anchored by the dozens and lay idly at their anchors;

Gone are the days of the rollicking old-time Hawaiian stevedors with lei-bedecked hats, with guitars and ukuleles near at hand to lighten their tasks, days when no alien competitors mingled to mar the Polynesian picture or abridge the aboriginee's labor supremacy;

Gone are the days of the wooden-hulled steamers, long and narrow, with lofty rakish masts and wide-flung spars and sails that wind might aid steam in propelling them across the Lazy Latitudes of the Pacific from Occident to Orient and to the four corners of the earth.



Iolani Palace, former royal residence of King Kalakaua and Queen Liliuokalani, now the administration building of the Territory of Hawaii. It occupies the site of the earlier frame palace of the Kamehamehas. It was the storm center of the overthrow of the monarchy in 1893 and the counter revolution of 1895. The old throne room remains today as it was in monarchy days.



"The loveliest fleet of islands that lies anchored in any ocean—Hawaii," so Mark Twain wrote in his New England home.

Gone are the old "boat days" with their little brightly-painted row boats, the "Aloha," "Lively," "Manu," "Emma," and so on; gone are the old, never-to-be-forgotten soft nights when serenaders with guitars and ukuleles drifted about the harbor with its twinkling lights spearing long paths in the undulating waters, singing their ear-haunting melodies, entrancing sailormen aboard warships and merchantmen alike; gone is the day of the old-time Hawaiian fishermen with his nets and outrigger canoe and his loads of fishes and his legends;

Gone is the day of the old-time breezy, comrade-like purser of a former day, a gladhander and not a mere machine; gone are the days when the waterfront reporters scampered over an incoming steamer for a stray copy of a newspaper giving the very "latest news" of the outside world; gone is the day of Hawaii's isolation with its romance and charm locked within its coral-bound shores, long before the cable and radio made Alohaland into the all-American pattern of frigid and torrid zones;

Gone are the good old "steamer days" down on the waterfront when "everybody" journeyed to the wharf in the good old hacks of yesterday, when the ladies wore holokus and lei-adorned native lauhala hats, and the old Royal Hawaiian Band was there and maybe a prince or two, and——

Gone is my old harbor and all its "good old days," my harbor of Honolulu has lost its romance.

AMERICA RECEIVED FIRST SALUTE

AMERICA'S national salute was first fired in the harbor of Honolulu on December 7, 1794, from the decks of the American Snow Lady Washington, commanded by Captain Kendrick, and answered immediately by the guns of the British ship Jackall, commanded by Captain Brown, who earlier in the year discovered the Harbor of Honolulu. Within a few minutes after the first American national gun salute was fired, Captain Kendrick was dead, for a solid shot from the Jackall pierced the Lady Washington, killing Captain Kendrick as he sat at his table in the cabin.

Bruce Cartwright, Jr., son of the Bruce Cartwright who was a beau Brummel of Honolulu for years and whose family had been prominent socially and officially in the reigns of the later Kamehamehas, particularly in that of Kamehameha IV and

Queen Emma, has but recently found an old ship journal, that of John Boit, Jr., covering a voyage around the world in 1795 and 1796, with a visit to the island of Hawaii in December, 1795. The grandfather of the present Cartwright was an important figure in those days, and his grandmother was a beautiful woman, greatly admired in court circles.

The journal sheds a new light on the massacre of Captain Brown and Captain Gordon and members of the crews, respectively of the ship Jackall and the tender Prince Le Boo, both British, by natives, following the tragic death of Captain Kendrick.

On arriving off Kohala, Hawaii island, Boit's vessel was boarded by John Young, the Englishman, who had been detained by Kamehameha I from the American Snow Eleanora, commanded by Captain Metcalf, the latter being killed by the natives on another occasion. Young told him of the arrival in February, 1794, of the ship Jackal, Captain Brown, and tender Prince Le Boo, Captain Gordon. While making changes in the vessels, the chiefs of Oahu, so Young informed Boit, had "made him a formal present of the island of Whoahoo (Oahu), with all its contents, which he accordingly took possession", and that "On December 3, Captain John Kendrick, of the Snow Lady Washington, of Boston, arrived at Fairhaven, and met with a very friendly reception by Captain Brown, and on the 6th of ye same month in consequence of a long quarrel between the chiefs of Whoahoo and Atooi (Kauai), a battle was fought and was gained by the King of Whoahoo, by the assistance of Captain Kendrick, who immediately informed Captain Brown that on the morrow he should cause the flag (the flag) of the U. S. to be hoisted and fire a federal salute, which he beg'd might be answered by the two Englishmen, and Capt. Brown ordered three guns to be unshotted for that purpose and about ten next morning, the ship Jackall began to salute, that on coming to the third gun it was discover'd not to be so, so ye apron of ye 4th gun was taken off, which was fir'd, and being shotted with round and grape shot, it pierced the side of ye Lady Washingon and killed Captain Kendrick as he sat at his table. Shortly after the Snow

put to sea bound for Canton. A few weeks after the unfortunate affair the chiefs of Whoahoo order'd a great quantity of hogs and vegetables to be brought to the landing place as a present to Captain Brown."

The chiefs asked that the captain send their boats for the gifts. This action left the two captains aboard the ships alone. The crews were not massacred, but the ships boarded and the masters killed, apparently because of the death of Captain Kendrick, who had aided the Oahuans in battle. The crews were put aboard with native guards, but the latter were overpowered and the vessels sailed for Canton.

Boit remained in Hawaiian waters only a day or two and in that time gained enough information from John Young to write a tabloid history of the Islands. In this discussion with Young he learned that Kamehameha was a really great man and ruled his people with an iron hand, which was a necessity, for there were many unruly and traitorous chiefs, and Kamehameha's battles were to the death. Young informed him of the death of Tiana, an unruly and powerful chief, in the battle of the Nuuanu only the year before. Kamehameha had thousands of muskets and several cannon, was building modern ships at Oahu, and was at that moment assembling thousands of canoes at Oahu to invade Kauai, but Young was opposed to this invasion.

Boit's arrival at the Islands was at the time when history had just been made, when the battle of the Nuuanu had been fought, the harbor of Honolulu only recently discovered, but at a time when it was not known that the natives would be friendly to visiting ships, so Boit sailed away without making any other anchorages.

CHRONOLOGICAL TABLE OF IMPORTANT EVENTS IN THE HAWAIIAN ISLANDS

1555 Supposed discovery of the Hawaiian Island by Juan Gaetano, the Spanish navigator.

1736 Kamehameha the Great born.

1740 Paleiholani, king of Oahu, on passage to Molokai, said to have sighted a strange ship.

1752 Kalaniopuu, king of western Hawaii, ruling when Capt. Cook visited the Islands, born.

1773 Kaahumanu born at Kauiki, east Maui, of Keeaumoku, the great chief and general of Kamehameha, and Namahana, his wife, ex-queen of Maui. Kaahumanu became wife of Kamehameha and gave practical aid to the missionaries in establishing Christianity among her people.

1778 Discovery of Hawaiian Islands (Kauai and Oahu), by Capt. James Cook, British navy, in the ships Discovery and Resolution, while enroute from South Seas to the Northwest Arctic Passage, anchoring off Waimea, Kauai, Jan. 18.

1778 On return voyage from the Northwest Passage Captain Cook discovered Island of Maui, Nov. 26, and Island of Hawaii, Dec. 1.

1779 Capt. Cook anchored in Kealakeku Bay, Hawaii, January 17.

Capt. Cook slain in a melee at Kaawaloa, Keelakekua Bay, Feb. 14.

Ships Discovery and Resolution, commanded by Capts. King and Clerke, departed from Hawaii.

1782 Kalaniopuu, king of Hawaii, died in April, leaving the districts of Kaui, Puna and Hilo to Kiwalao, his own son, and Kona, Kohala and Hamakua, to Kamehameha his nephew.

Battle of Mokuhae, July, between Kamehameha and Kiwalao at Keomo, Hawaii; Kamehameha triumphed; Kiwalao slain by Keeaumoku; Keoua, brother of Kiwalao, became king of Kau, and Kewaemauhili, king of Puna and Hilo.

Kaahumanu is set apart as the wife of Kamehameha, at the age of eight years.

Keaulumoku composed the mele, "Haui Ka Lani," or a prophecy of the overthrow of Hawaii by Kamehameha I. Poet died 1784.

1784 Captains Portlock and Dixon, with the ships King George and Queen Charlotte, visit Hawaii and Oahu, and inaugurate trade.

1786 Commander La Perouse, with two French frigates, visits Lahaina, May 28.

1787 Kaiana, a high chief, visits China with Lieut. Mears in the Nootka, returning the following year with Capt. Douglas, in the Iphigenia, from Oregon.

1789 Kamehameha I invades Maui and wages fierce battle with Prince Kalanikupule in mountain passes between Wailuku and Olualu. Battle called Kapaniwai, from the bodies of the numerous slain which damned Ioa Valley stream.

Keawemauhilo slain by Keoua in battle at Hilo, Hawaii.

First American ship, Eleanor, Capt. Metcalf, visits Islands.

1790 February, massacre of 100 natives by Captain Metcalf off Olualu, Maui.

Schooner Fair American, 26 tons, tender to the Eleanor, and commanded by young son of Capt. Metcalf, cut off March 17, by Kameeiaumoku, an ally of Kamehameha, in which he drowned young Metcalf and had the others, except Isaac Davis, killed.

Same day, John Young, boatswain of the Eleanor, prevented by Kamehameha from rejoining his ship at Kealakekua.

1791 Keel of first vessel built in Hawaiian Islands laid Feb. 1.

Naval battle off Kohala, Hawaii, between Kamehameha and Kaeo, king of Kauai, and Kahekili, king of Oahu, in which the allies were repulsed. Battle called Kapuawahaulaula (the red-mouthed gun), from the victors using a swivel mounted in one of the war canoes.

1792 March 3, Captain Vancouver in the Discovery and Chatham, tender, first visited the Islands and left cattle, sheep, etc.

May 11, the Daedalua, store ship, visits Waimea, Oahu; Lieut. Hergest, Mr. Gooch and one seaman killed by the natives.

Keoua was slain at Kawaiahae, Hawaii, by Keeaumoku, as he was landing to surrender to Kamehameha. His body with several of his attendants were offered in sacrifice at the temple just then completed at that place.

Kamehameha I became sole ruler of all Hawaii.

1793 Kamehameha entertains Vancouver and his officers with sham battle at Hawaii, March 4.

1794 January 12, final visit of Vancouver, taking his departure from Kauai in March, having touched at various ports.

Kahekili, king of Oahu and Maui, died at Waikiki, Oahu, and Kalanikupule, his son, reigns.

Honolulu harbor discovered in December, by Captain Brown, of British ship Butterworth; schooner Jackall, tender to same, first vessel to enter, followed shortly by the Prince Le Boo and Lady Washington.

1795 February, Kamehameha subdues Maui, Lanai and Molokai.

April or May, Battle of Nuuanu, Oahu, fought in valley, in which

Kalanikupule, and Kaiana, who had seceded from the conqueror's ranks to join in opposing him, were slain; thus Oahu fell into the hands of Kamehameha and he established his headquarters at Waikiki beach.

1796 January, H. B. M. S. Providence, Captain Broughton, touched at Kealakekua, and left the grape vine.

Kamehameha prepared to attack Kauai and Niihau and embarks for that purpose in a fleet of war canoes, but is driven back to Oahu by a violent wind.

July, rebellion of Namakeha, brother of Kaiana, on Hawaii; Kamehameha returns from Oahu and subdues the same by the battle of Kipalaoa, Hilo, in which Namakeha is slain.

July 30, Providence visits Niihau; massacre of the marines. This was the last of such destruction of life by the Hawaiians.

1797 Liholiho (Kamehameha II), born on Hawaii, of Keopuolani, wife of Kamehameha I.

1798 Work of digging out a fleet of war canoes known as Peleleu, commended; these were of a new kind, short and broad, capable of carrying many men.

1801 Peleleu fleet arrives at Kawaiahae, Hawaii.

1802 Peleleu arrives at Lahaina, Maui.

Kameeiamoku died at Lahaina.

1803 January 23, first horse in Hawaii landed from a Boston vessel.

Peleleu fleet arrives at Oahu.

1804 Kamehameha plans another attack on Kauai, and prepares a fleet of 21 schooners, but through appearance of a great pestilence called ahulau okuu (cholera), it was abandoned.

Keeaumoku, father of Kaahumanu, died.

John Young named Governor of Hawaii Island.

1808 Hawaiian flag said to have been designed; family traditions credit design to Capt. George Beckley, English navigator and military adviser to Kamehameha I.

1809 Kaumualii, king of Kauai, visits Oahu to meet Kamehameha I, to whom he cedes his island; hence the group became one kingdom under Kamehameha I.

1810 Isaac Davis died in April.

1814 March 17, Kauikeaouli (Kamehameha III) born of Keopuolani, at Kailua.

1815 Russian settlers arrive at Kauai.

1816 Princess Nahienaena born of Keopuolani.

Building of fort at Honolulu commenced by Kalanimoku, finished following year; commanded by Capt. George Beckley.

1819 May 8, Kamehameha the Great (I), died at Kailua, and Liholiho, as Kamehameha II assumes sovereignty.

Princess Bernice Pauahi Bishop, whose great wealth and vast acres in Hawaii were bequeathed to establish the Kamehameha Schools for the education of Hawaiian boys and girls.

In October, Liholiho, urged by Kaahumanu, breaks the tabus on the night of Kuakahi, by eating with the women, theretofore forbidden under penalty of death; all tabus overthrown, and proclamation issued by king to destroy all idols and temples; nation stripped of its religion.

October, American missionaries sail from Boston in brig Thaddeus for Hawaiian Islands to spread gospel.

1820 Insurrection, January, on account of breaking of tabus, and battle at Kuamoo, Hawaii, succeeded by another at Waimea, Hawaii, in which rebellious leaders were killed and followers fled or surrendered.

First American missionaries arrive at Kailua, Hawaii, in brig Thaddeus, from Boston. Rev. Asa Thurston and wife land at Kailua.

April, first missionaries arrive at Honolulu, including Rev. Hiram Bingham I.

Missionaries Ruggles and Whitney sail for Kauai.

December, first whaler, Mary, Capt. Allen, enters Honolulu harbor.

Liholiho commences tour of the Islands, first to Maui, then to Oahu and Kauai.

1821 Sept. 15, first house of Christian worship dedicated at Honolulu; site now occupied by Kawaiahao church, erected 1841.

1822 January 7, printing first commenced in Hawaiian Islands.

Rev. William Ellis, English missionary, arrives at Oahu, from Tahiti, accompanied by two visiting missionaries, in Prince Regent, gunboat, a present from King George of England, to Liholiho.

Idols burned by order of Kaahumanu, regent.

August 22, departure of Rev. Mr. Ellis and companions for Tahiti.

1823 Feb. 4, return of Rev. M. Ellis and family from Tahiti.

April 23, arrival of the second company of American missionaries in the Thames, from New Haven, Conn.

Mission established at Lahaina.

Sept. 16, Keopuolani, "the queen mother," died at Lahaina, aged 45 years.

Nov. 27, Liholiho, Queen Kamamalu and attendants sail for England in the English whaleship L'Aigle leaving the kingdom in charge of Kaahumanu, as regent.

1824 March 23, Keeaumoku, governor of Kauai, died.

May 22, Hawaiian royal party landed at Portsmouth, England.

May 26, Kaumalii, ex-king of Kauai died at Honolulu.

Mission station established at Hilo.

Queen Kamamalu died in London July 8, and King Kamehameha II died there July 13.

Rebellion of George Humehume, on Kauai, in which Kiaimakani, the leader, was killed and his supporters fled.

Kapiolani, high chiefess, descended into the volcano of Kilauea to defy the dread goddess Pele, goddess of all volcanoes, who was supposed to dwell in Kilauea, there by flouting the superstitious dread of the natives, one of the greatest acts of moral courage known.

1825 Departure of Rev. Mr. Ellis and wife on the Russell for New Bedford.

Chief Boki and his companions return from England with the bodies of Kamehameha II and his queen in the English frigate Blonde, commanded by Lord Byron.

First coffee and sugar plantations commenced in Manoa Valley, Honolulu.

1827 Feb. 8, Kalanimoku died at Kailua.

1828 March 30, third company of American missionaries arrived in the Parthenia, from Boston.

July 3, first meeting house at Honolulu dedicated.

Boki and his company sailed away from Honolulu and were lost.

1830 Dec. 11, Kamehameha V was born.

1832 June 7, the fourth company of American missionaries arrived in the Averick, from Boston.

June 5, Kaahumanu died in Manoa Valley, aged 58 years.

High Chiefess Kinau appointed premier (Kuhina Nui), in June.

1833 Kamehameha III (Kauikeaouli) assumes reins of government in March and confirms Kinau as premier (Kuhina Nui).

Sixth company of American missionaries arrived May 1.

Bethel church at Honolulu built.

1834 Feb. 9, Kamehameha IV (Alexander Liholiho) was born.

Feb. 14, first newspaper printed in the Hawaiian Islands, called the Lama Hawaii, at Lahainaluna, Maui.

The newspaper Kumu Hawaii commenced at Honolulu.

1835 Jan. 31, William C. Lunalilo (afterwards King Lunalilo, 1873-4), born of Kanaina and Kekauluohi.

Sugar planting commenced systematically at Koloa, Kauai.

Prince Leleihoku and Princess Nahienaena were married.

June 6, seventh company of missionaries arrived.

1836 January 2, the Queen Dowager Emma was born.

Female seminary at Wailuku, Maui, commenced.

November 16, David Kalakaua (afterward King Kalakaua), born at Honolulu, of Kapaakea and Keohokalole.

December, Princess Nahienaena, wife of Leleihoku, died at Honolulu, aged 21 years.

1837 Feb. 4, Kamehameha III and Kalama were married.
Eighth company of missionaries arrived.
July 3, Rev. William Richards resigns from the mission to join the Hawaiian government.
The business of laying out the public streets of Honolulu was commenced.
Nov. 7, remarkable rise and flow of the tide throughout the Islands.

1838 August, the chiefs commence to study political economy with Mr. Richards.
Nov. 1, Princess Victoria Kamamalu was born of Kinau and Governor Kekuanaoa.

1839 April 4, Premier Kinau died at Honolulu.
April 5, Kekauluohi became premier (Kuhina Nui).
May 10, the printing of the first edition of the Hawaiian Bible finished.
July 9, French man-o'-war l'Artemise (Captain LaPlace) arrived.

1840 School for young chiefs commenced at Honolulu, Mr. and Mrs. A. Cooke, teachers.
January, Hoapili, governor of Maui, died.
Stone meeting house at Kawaiahao commenced.
August 3, Rev. Hiram Bingham and family returned to the United States.
September, U. S. Exploring expedition under Commodore Wilkes arrived.
Oct. 8, Kamehameha III gives first written constitution to the people of the Hawaiian Islands.

1841 Kapiolani died May 5, at Kaawaloa, Hawaii.
May 9, ninth missionary company arrived.
School for children of missionaries at Punahou, Honolulu, commenced; now Oahu college; land given by Boki and Liliha for educational purposes

1842 July 8, High Chief Haalilo and Rev. Mr. Richards sailed as Commissioners to the Courts of France, England, and the United States.
Stone meeting house at Kawaiahao finished.
Tenth missionary company arrived.

1843 The United States consents to the independence of the Hawaiian Islands.
Establishment of Masonic Order in Honolulu.
February 25, Lord George Paulet, of England, seized the Hawaiian Islands and raised the English flag.
July 31, sovereignty of the Islands restored by Admiral Thomas, British navy, who repudiated action of Paulet.

Establishment of the Masonic order in Honolulu.
Dr. G. P. Judd, American, appointed Minister of Foreign Affairs.
The national motto of Hawaii, "Ua mau ke ea o ka aina i ka pono"—"The life of the land endureth in righteousness," was an utterance of Kamehameha III on Restoration Day, July 31, 1843, in the Thanksgiving service in Kawaiahao Church.

1844 Belgium consents to the independence of the Hawaiian Islands.
Fifteenth company of missionaries arrives, November, on the Globe.
First silk grown in Islands, 197 pounds—exported.

1845 Robert Crichton Wyllie, appointed Minister of Foreign Relations.
April 2, Representatives first chosen from the common people under the constitution of October, 1840.
Kekauluohi, the premier, died at Honolulu.
John Young (Keoni Ana) appointed premier (Kuhina Nui).
First export of coffee—248 pounds.

1846 Commissioners appointed to settle land claims.
Dec. 10, Excelsior Lodge No. 1, I. O. O. F., established, Honolulu.

1847 Mr. Richards, Minister of Public Instruction died.
Governor Kuakini, of Hawaii, died.
First appearance of Mormon missionaries at Honolulu, enroute to California.
Sept. 11, Honolulu's first theater, "The Thespian," opened on Maunakea Street.

1848 Leleihoku (William Pitt), husband of Ruth Keelikolani, Governess of Hawaii, died.
Twelfth company of missionaries arrived.
First attempt at Reciprocity with the United States made by J. J. Jarvew in behalf of Hawaiian Government; first on Oct. 26, with Mr. Buchanana, and second on Nov. 23, with Mr. Clayton, of the U. S. Government.

1849 Honolulu fort seized by Admiral Tromelin, of the French navy.
Beef first exported from Islands—158 barrels.
Princes Royal Liholiho and Lott, accompanied by Dr. G. P. Judd, embarked for the U. S.

1850 Hawaiian post office established by decree of Privy Council, Dec. 22.
James Young, Kanehoa, died.
First iron pipes for government waterworks arrived May 9, from Boston.
Kaonaeha, widow of John Young, Sr., died.
First fire engine ("Honolulu") initiated into service; Honolulu volunteer fire department organized.

1851 Hawaiian Missionary Society organized.
Court house at Honolulu built.
First whale oil and bone transshipped.
First postage stamps, printed from type, issued Oct. 1.

1852 First ice imported, a few tons, from San Francisco, sold at auction, 25 cents paid.
Eruption of Mauna Loa, February, with flow running toward Hilo, stopping, within seven miles of same in April.
February, subject of Reciprocity Treaty with United States again mooted in Privy Council.

1853 The small pox, mai puupuu li'ili, swept over the islands, destroying many lives.
November 14, steamer S. H. Wheeler arrived from San Francisco and entered coastal and inter-island trade under name of Akamai.
Koloa plantation, Kauai, has first steam engine, for mechanical purposes.

1854 Fort at Lahaina demolished by order of the government.
July 31, corner stone of Sailors' Home laid.
Steamer Sea Bird arrived from the coast and entered inter-island service.
Steamer West Point arrived in October to enter inter-island trade.
December 15, Kamehameha III (Kauikeaouli), died, and Kamehameha IV became sovereign.

1855 Jan. 10, W. P. Leleihoku, afterwards Prince, born.
March, second effort for Reciprocity Treaty with United States, Hon. W. L. Lee, commissioner. A treaty was signed July 20 by Marcy (U. S.) and Lee but not ratified.
Paki, a high chief, died at Honolulu.
Flour exported—463 barrels.
Eruption of Mauna Loa with flow again running towards and threatening Hilo.

1856 Steamer Kalama wrecked on Kauai (Koloa).
March, lava flow from Mauna Loa ceased, distance five miles from Hilo.
Kamehameha IV and Emma Rooke united in marriage.
Sept. 1, Sailors' Home, Honolulu, opened.

1857 Fort at Honolulu demolished by order of the Government.
July, John Youn (Koena Ana), premier, died. Victoria Kamamalu appointed premier (Kuhina Nui).
Governor John Adams (Kuakini), of Hawaii, died.
David Malo, eminent Hawaiian historian, died.

1858 May 20, the Prince of Hawaii (Ka Haku o Hawaii), born.

Rice first systematically cultivated near Honolulu by Dr. S. P. Ford.

1859 February, eruption of Moana Loa, with flow running toward Wainanalii.

April 26, laying of corner stone of Odd Fellows' hall.

July, first Civil Code published.

Gas light first introduced into Honolulu.

September 9, William Pitt Kinau, son of Leleihoku and Ruth Keelikolani died at Kohala, aged 17 years.

Dec. 9, initial movement toward establishment of Episcopal church, from England.

1860 February, Customs House built at Honolulu.

May, arrival of Japanese embassy enroute to United States.

July 17, corner stone of Queen's Hospital laid.

Rev. R. Armstrong, minister of public instruction, died at Honolulu.

1862 Palmyra Island, in lat. 5″ 50′ North, long. 161″ 53′ W., taken possession of by Capt. Z. Bent, for Kamehameha IV and his successors, and subsequently declared by Royal proclamation to be a part of the Hawaiian domain.

Death of Prince of Hawaii, aged 4 years, 3 months. Funeral took place Sept. 7.

Reformed Catholic Mission arrived at Honolulu, Oct. 11.

1863 Nov. 30, His Majesty Kamehameha IV died, aged 29 years, and Prince Lot Kamehameha ascended the throne as Kamehameha V.

1864 March 20, Hon. H. E. Allen, accredited to Washington in behalf of a treaty, as Minister Plenipotentiary.

Convention of delegates to amend the constitution called by the King, May 5.

Convention dissolved and constitution abrogated, Aug. 13.

New Constitution granted by the King, Aug. 21.

1865 Hon. R. C. Wyllie, Minister of Foreign Relations, died, aged 67.

Departure of Queen Emma on a visit to United States and Europe.

1866 Jan. 27, arrival of steamship Ajax from California, inaugurating monthly steam service.

May 29, H. R. H. Princess Victoria Kamamalu died, aged 27 years.

Oct. 22, return of Queen Emma.

1867 Effort toward a Reciprocity Treaty with the United States renewed.

1868 Kaona rebellion at Kona and murder of Sheriff Neville.

Great earthquake on Hawaii, with tidal wave at Kau, and considerable loss of life.

April 7, eruption of Mauna Loa, with flow running through Kahuku to the south point of Hawaii.

Nov. 4, His Highness Mataio Kekuanaoa, father of the late Kings Kamehameha IV and V, died, aged 75 years.

1869 April 9, organization of first lodge of Good Templars—Ultima Thule No. 1.

July 21, arrival of H. R. H. Alfred Ernest, Duke of Edinburgh, in command of H. M. S. Galatea.

Aug. 2, lighthouse at entrance to Honolulu harbor permanently lighted.

1870 April 4, fiftieth anniversary of the landing of the first missionaries celebrated in Honolulu by a grand jubilee.

April 19, arrival of the S. S. Wonga Wonga, pioneer vessel of the Australian and California line of steamers from Sydney, connecting at Honolulu with the Idaho.

Present Hawaiian Band dates from this year under brief leadership of W. Northcott.

Arrival of the Flying Squadron—British—from Victoria, enroute to Valparaiso.

Death of Queen Dowager Kalama, consort of Kamehameha III, at Honolulu.

1871 April 16, arrival of the Nevada, pioneer vessel of Webb's line of California and Australian steamers, from San Francisco for Sydney.

Sept. 14, loss of 33 ships of Arctic whaling fleet, only seven saved.

1872 February, laying of corner stone of new government building.

June, Capt. Henri Berger arrived from Germany to direct Royal Hawaiian Band.

Opening of Royal Hawaiian hotel, built by the Hawaiian government.

Oct. 2, death of Laura F., wife of Dr. G. P. Judd, aged 68, one of the second band of missionaries.

Dec. 11, death of Kamehameha V, at Honolulu, aged 43 years, leaving throne vacant, without heir designated.

Dec. 26, death of Mrs. M. P. Whitney, one of the pioneer band of missionaries who arrived at the Islands in 1820.

1873 Jan. 8, Prince W. C. Lunalilo as king of the Hawaiian Island by special session of the Legislature.

King Lunalilo takes the oath of office at Kawaiahao church.

July, death of Dr. G. P. Judd, at Honolulu, aged 70 years, who arrived at the Islands in mission band of 1828, and joined the government in 1842.

Renewed effort for Reciprocity Treaty with the United States, on the basis of a cession of Pearl harbor and river for a naval base.

The Pearl Harbor cession offer is withdrawn by the Hawaiian government.

Sept. 7, emeute at the Royal Household Barracks, and abolition of the army, by Royal Command, Sept. 12.

1874 February 3, death of King Lunalilo at Honolulu, aged 39 years, leaving throne again vacant without heir designated.

Feb. 12, election of Hon. David Kalakaua as King of Hawaii by a special session of the legislature.

Riot at the Court House by anti-Kalakauaites wherein a number of representatives were severely hurt. Armed forces from American and English warships in port quelled disturbance.

Feb. 13, Kalakaua takes oath of office at Kinau Hale.

Feb. 14, Prince W. P. Leleihoku proclaimed Prince Regent.

June, passage of act allowing distillation of rum on sugar plantations.

July 5, death of Mrs. C., wife of Rev. Daniel Dole, at Honolulu, who arrived in Hawaii in 1837.

Oct., renewed effort for a Reciprocity Treaty with the United States, and Hons. E. H. Allen and H. A. P. Carter sent as commissioners to Washington on the 19th.

Nov. 17, departure of His Majesty King Kalakaua on a visit to the United States in the U. S. S. Benecia, accompanied by Governors Dominis and Kapena.

1875 Feb. 15, return of King Kalakaua and suite on the U. S. S. Pensacola.

Aug., first typewriter machine introduced in Hawaii by Dillingham & Co.

Oct. 19, arrival of the Casco de Gama, pioneer vessel of the Pacific Mail line of steamers from San Francisco for the Colonies.

Nov., Hon. E. H. Allen returned to Washington on treaty business.

Oct. 16, H. R. H. Princess Kaiulani born.

Remains of King Lunalilo placed in mausoleum at Kawaiahao church expressly constructed by his wish.

1876 February, government forwarded an exhibit to the Philadelphia Centennial Exposition.

Reciprocity Treaty between United States and Hawaiian Kingdom ratified, permitting entry of Hawaiian raw sugar into United States free of duty, the first real impetus to the sugar industry in Hawaii.

1877 July 23, the first telegraph and telephone line was constructed on Maui, connecting Haiku and Lahaina.

1878 March 13, His Highness, C. Kanaina, father of King Lunalilo, died.

Inter-Island steamer Likelike arrived at Honolulu.

1879 The Kahului Railroad, from Kahului to Pai, opened.
First steam fire engine imported.
Cornerstone of Iolani Palace, laid December 31, under Masonic auspices. King Kalakaua was a high Mason.

1880 First artesian well bored at Honolulu.
System of telephonic communication (Bell) established at Honolulu, between Palace and king's boathouse. First instrument now in Bishop Museum.

1881 January 20, King Kalakaua set out on his tour of the world.
April 9, cornerstone of the "Lunalilo Home," for aged and indigent Hawaiians, laid; established under will of King Lunalilo.
Jubilee exercises held at Lahainaluna, Maui, in commemoration of 50th Anniversary of establishment of the seminary.
October 29, King Kalakaua returned from his journey around the world.
November, great lava flow which reached Halai Hill, Hilo, before it stopped.

1882 Postage stamps for the Postal Union were first issued in Honolulu.
Dec. 1, Rev. Titus Coan, early missionary, for many years pastor of Hilo Church (native), Hilo, died.

1883 Feb., statue of Kamehameha the Great unveiled in Honolulu.
Jan. 1, marine railway for docking vessels, opened.
Feb. 12, formal coronation of King Kalakaua and Queen Kapiolani took place at Iolani Palace.
April 21, first Y. M. C. A. building in Honolulu dedicated.
H. R. H. Princess Ruth Keelikolani, formerly Governess of Hawaii, of the Kamehameha dynasty, died, aged 65 years.
Oct., the Oceanic S. S. C.'s steamer Alameda arrived on her first voyage between San Francisco and Honolulu.
Inter-Island steamer Kinau arrived. Still in service in 1922.
Dec. 16, the first installment of "Kalakaua" money arrived, dollars, halves, quarters and dimes. Now rarities.

1884 Jan. 14, Kanakaua coinage put in circulation.
Jan. 1, postal notes were issued.
March, foundations laid of Hall of Records (Kapuiwa Hale), now board of health building.
June 13, first Portuguese immigrants (917) arrived at Honolulu from Portugal and its islands.
Rev. W. P. Alexander, for many years principal of Lahainaluna Seminary, died at Oakland, Cal., father of Prof. W. D. Alexander, the historian.
Princess Bernice Pauahi Bishop, wife of Charles R. Bishop,

banker, died. Her fortune was left to endow the Kamehameha Schools for Boys and Girls (Hawaiians), and the Bishop Museum.

1885 Feb. 5, foundations of new police station (Kalakaua Hale), laid.
Queen Emma, widow of Kamehameha IV, died, April 25.

1886 April 18, great fire in Honolulu, destroying million and a half of property.
July 10, postal savings bank established.
Sept. 21, Ocean Island became a dependency of the Hawaiian kingdom; noted for its guano fertilizer deposits.
Oct., Rev. L. Lyons, for 54 years missionary at Waimea, Hawaii, died, 79 years.
Nov. 16, Jubilee Anniversary of King Kalakaua's birthday celebrated.

1887 Feb. 2, H. R. H. Princess Likelike (Mrs. Archibald Cleghorn) died, aged 36.
Queen Kapiolani and Princess Liliuokalani set out on their visit to England to attend Queen Victoria's Jubilee.
Great political mass meeting held in Honolulu, June 30, to request a new Constitution. Also asked dismissal of the Gibson ministry.
July 7, New Constitution promulgated. New cabinet named July 1, W. L. Green, premier.
Sept. 13, general elections to the first legislature under the new constitution were held.
October 20, supplementary convention between the U. S. and His Majesty, the King of Hawaii, to limit the duration of the convention respecting the Commercial Reciprocity concluded January 30, 1875, ratified by the King, and November 9, proclaimed by President Cleveland.
Hon. A. Fornander, fourth associate justice, died, aged 75 years.
November 3, first legislative assembly under the new Constitution meets at Honolulu.
Sanford B. Dole appointed fourth associate justice, Hawaiian Supreme Court.
Treaty of Reciprocity with the United States, extended for seven years, with right of entrance to Pearl Harbor, for a coaling and repair base, for American warships. Since annexation base is developed as one of greatest under American flag.

1888 First diffusion process plant for sugar manufacture received, introduced by Col. Z. S. Spalding for Makee Sugar Co., Kauai.
January 21, Walter Murray Gibson, ex-minister of Foreign Affairs under Kalakaua, died at San Francisco.
March 23, electric lighting of Honolulu streets established.

Rare daguerreotype of a Hawaiian beauty of the reigns of Kamehameha III and IV, of the royal social set. From collection of Princess Elizabeth Kalaniana-ole, "Pualeilani," Waikiki.

Lighthouse at Barber's Point, Oahu, erected.

Ground broken for street railway system (mule-drawn).

June 29, Mrs. W. P. Alexander, of the 1832 missionary arrivals, died.

July 28, Samuel G. Wilder, one of Honolulu's most prominent citizens, promoter of steamship line and other enterprises, dies, aged 82 years.

September 4, Oahu Steam Railway franchise granted to B. F. Dillingham and associates, on Oahu. Now a system connecting with the greatest sugar plantations on island, carrying all sugar and pineapples to city for shipment to Pacific Coast.

Dec. 28, opening of street car system by Hawaiian Tramway Co.

1889 March 1, parcels posts system with United States inaugurated.

First turf for Oahu Railroad turned.

April 15, death of Father Damien, Catholic priest, at the Leper Settlement, Molokai, aged 49 years.

April 24, death of Mrs. Mary Dominis, mother-in-law of Princess Liliuokalani, aged 86 years, resident of Honolulu since 1837.

May 10, departure of Princess Kaiulani for England to finish her education.

July 12, track laying for Hawaiian tramways completed; 12 miles.

July 30, insurrection of R. W. Wilcox and party of malcontents quickly subdued; six insurgents killed, twelve wounded, and remainder surrendered.

August 12, first section of inter-island cable laid between Maui and Molokai.

September 4, first trial over Oahu Railroad, called "Dillingham's Folly," now an example of farsightedness.

Nov. 18, opening of Oahu Railroad to traffic between Honolulu and Aiea and Ewa; three trains daily.

1890 April 2, cable laid between Oahu and Molokai, but its first message proved its last, owing to inferior quality of cable.

April 11, Rev. Hiram Bingham II completes his translation of the entire Bible into the Gilbert Island language.

June 13, Reform party cabinet resigns on a tie "Want of Confidence" vote.

June 27, first ostriches (three) introduced from California by Dr. G. Trousseau, followed a few months later by others from the British Colonies.

November 25, departure of King Kalakaua on the U. S. S. Charleston for San Francisco in search of health, a voyage from which he returned to Honolulu a few weeks later, dead; in his absence H. R. H. Princess Liliuokalani appointed Regent of the Kingdom.

December 28, official census of Islands taken under direction of Dr. C. T. Rodgers.

1891 January 20, death of King Kalakaua in San Francisco, aged 54 years. Masons took charge of the body in cooperation with his suite. His remains brought back to Honolulu on the Charleston nine days later. State funeral held in Honolulu February 15th.

January 29, Liliuokalani proclaimed Queen of the Hawaiian Islands.

February 25, Cabinet resigns at request of Queen, and a new ministery of her selection appointed.

March 9, Princess Kaiulani, niece of queen, proclaimed heir apparent.

May 8, last of the "mission band" of 1833 died, aged 88 years.

June 3, cornerstone laid of Central Union Church.

June 25, Semi-Centennial anniversary of founding of Oahu College celebrated.

August 27, R. H. R. John Dominis, Prince Consort, died at Washington Place, Honolulu, aged 60 years.

November 1, H. A. P. Carter, Hawaiian Minister Resident at Washington, died, aged 56 years.

1892 January 5, total loss, by fire, of American whaleship John P. West in Oahu-Molokai channel. Crew, in boats, towed to port by passing vessel.

January 11, Hawaiian Historical Society formed.

February 3, Australian ballot system adopted.

April 16, deepening of Honolulu harbor bar commenced.

May 20, arrest of R. W. Wilcox, V. V. Ashford and sixteen others for conspiracy. After a slow trial Wilcox and five others committed. Ashford left the Islands.

August 30, Lottery Bill introduced in Legislature for a twenty-five years' franchise.

August 30, "Want of Confidence" resolution against cabinet carried by a vote of 31 to 10.

September 12, new cabinet appointed with C. E. Macfarlane, as premier.

September 15, a new "Want of Confidence" resolution fails by one vote. Protest entered and question being referred to Supreme Court (Hawaii), confirms President's ruling.

September 20, completion of deepening harbor bar to 30 feet, at an expenditure of $175,000.

October 17, "Want of Confidence" resolution carries on a vote of 31 to 15.

Cornwell-Nawahi cabinet formed; rejected same day on vote of 26 to 13.

November 8, Wilcox-Jones cabinet appointed.

December 4, dedication of Central Union Church.

December 27, cornerstone laid of Masonic Temple, corner Alakea and Hotel streets, the mecca of Shriners from America in June, 1922, when J. S. ("Sunny Jim") McCandless, of Aloha Temple, Honolulu, was elected Imperial Potentate (at San Francisco), of all Shrinedom.

December 31, opium license bill passed the House by large majority.

1893 January 11, Lottery Bill passed on a vote of 23 to 20.

January 12, on the success of the lottery bill the cabinet is voted out by a majority of nine.

January 13, Parker-Cornwell, Colburn-Peterson cabinet appointed.

January 14, the Queen signs the opium and lottery bills, and prorogues the Legislature.

Same day, the Queen attempts to abrogate the Constitution and proclaims a new one, but is thwarted by her ministers. Citizens organize Committee of Safety.

January 16, a mass meeting at the Armory confirms the Committee of Safety organization and empower it "to devise such ways and means as may be necessary to secure the permanent maintenance of law and order and the protection of life, liberty and property in Hawaii. Marines from the U. S. S. Boston landed at 5 p. m.

January 17, Committee of Safety takes possession of the Government building, and proclaimed the monarchial system of government abrogated and a provisional government established in its stead till terms of union with the United States may be agreed upon. Resignation of Judge Sanford B. Dole from the Supreme bench to assume the head of affairs.

January 19, special commissioners leave in steamer Claudine for Washington via San Francisco, to negotiate a Treaty of Annexation.

February 1, United States Minister Stevens, at request of Provisional Government, proclaims United States protectorate over Hawaii, pending results at Washington. American flag hoisted over the Government building.

February 14, annexation treaty signed at Washington; submitted to the Senate by President Harrison on the 17th.

March 1, Bureau of Agriculture and Forestry established.

March, Annexation Club organized.

March 9, President Cleveland (Dem.) withdraws the Annexation Treaty from the Senate at Washington.

March 27, arrival of the revenue cutter Richard Rush from San

Francisco with President Cleveland's special commissioner Blount to investigate the situation.

Commissioner Blount orders the American flag lowered and the naval forces back to their warship.

August 8, departure of Commissioner Blount for Washington.

October 20, opening of new macadamized road between Hilo and the volcano of Kilauea, 32 miles distant.

November 4, U. S. Minister Willis arrived, accredited to President Dole and the Provisional Government, and opens negotiations with Liliuokalani with a view of her restoration.

November 25, mass meeting in Honolulu protesting against President Cleveland's restoration of Liliuokalani, and pledging support to resist attacks on Provisional Government contrary to usage of nations.

December 14, U. S. revenue cutter Corwin arrives with special despatches for Minister Willis; strong rumors of restoration of Liliuokalani follow.

December 18, to relieve strain of political suspense President Dole enquires of, and prominent men wait on Minister Willis, for proposed plans.

December 19, Minister Willis submits to President Dale that President Cleveland had assumed to arbitrate in behalf of Liliuokalani and concluded she was deposed through aid of United States forces; therefore, requested the Provisional Government to restore the Queen her authority.

December 23, President Dole replies to the demand of the United States through Minister Willis declining to accede, and refuting President Cleveland's right of self-assumed arbitership.

December 24, the Corwin departs for San Francisco with United States dispatches only.

1894 January 14, celebration of first anniversary of establishment of the Provisional Government.

May 27, Neckar Island taken possession of by Capt. J. A. King, on behalf of Hawaii.

May 30, Constitutional Convention convened, concluding their labors on July 3.

July 4, declaration of the new Republic by Hawaii, by President Dole in accordance with the new Constitution.

July 14, S. N. Castle, a highly esteemed resident since 1837, dies.

December 19, Kamehameha Girls' School completed and opened.

1895 January 1, Schooner Wahlberg, from San Francisco, transfers arms and ammunition to steamer Waimanalo to be smuggled ashore, which is carried out at Diamond Head, Honolulu.

January 6, party of Hawaiians under leadership of Sam Nowlein

and R. W. Wilcox are surprised at dusk at Diamond Head arming to overthrow the government and restore the Queen. A squad of police and citizens' guards are fired upon. C. L. Carter fell mortally wounded.

January 7, death of C. L. Carter. Martial law proclaimed. Battle of Moiliili, securing 33 prisoners; one of Capt. Zeigler's company wounded.

January 9, Battle of Manoa Valley; three rebels killed, but nightfall enabled rebels to escape.

January 14, Sam Nowlein and three aids captured in hiding. Wilcox also found in fishing hut at Kalihi.

January 16, arrest of Liliuokalani who is confined in the executive building, formerly the Royal Palace.

January 17, Military Commission for trial of those implicated in uprising. Sittings continued to end of February.

January 24, Ex-Queen sends to President Dole an abdication and renunciation of all sovereign rights, admitting and declaring the Republic of Hawaii to be the lawful government, to which she certified her oath of allegiance.

February 5, Liliuokalani appears before the Military Commission for trial charged with misprison of treason.

February 27, sentence is passed on Liliuokalani, being found by the Commission "guilty as charged."

March 1, Military Commission closes its labors, having considered 190 cases, many of which plead guilty and but six acquitted.

May 1, street letter boxes reestablished.

First typesetting machine in Hawaii operated in "The Honolulu Advertiser" newspaper office.

July 7, extension of Oahu Railroad to Waianae.

July 13, French Frigate Shoals taken possession of by Capt. King for Republic of Hawaii.

August 18, first case of Asiatic cholera discovered in Honolulu; believed to have been introduced from Orient by S. S. Belgic; August 18, strict quarantine established, inter-island travel inderdicted. Later business practically suspended to stamp out disease. Expense, $60,000.

Princess Ruth mansion, Emma street, purchased by Board of Education to be used for high school.

Liliuokalani released from custody, but subject to certain restrictions of movement.

November 13, initial export shipment of 486 cases canned pineapples.

1896 February 7, restrictions on movements of Liliuokalani removed.

April 21, Mokuaweoweo, the summit of the volcano of Mauna Loa,

burst forth in activity for a brief spell.
July 11, volcanic activity at Kilauea renewed.
September 24, official census of Islands taken.
October 23, Council of State votes a full pardon to Liliuokalani.
November 5, opening night of the rebuilt music-hall, by Annis Montague-Turner and local amateurs, in opera of Il Trovatore.

1897 January 6, A. S. Willis, U. S. Minister, died at Honolulu, aged 54 years.
March 20, several hundred Japanese immigrants, failing legal requirements, denied right to land.
May 5, Japanese cruiser Naniwa, commanded by Capt. (afterward famous Admiral) Togo, with special commissioner arrives to investigate immigration matters.
June 16, new Annexation Treaty negotiated at Washington, with President McKinley.
September 8, special session of Senate called to ratify Treaty of Annexation, which on the 9th carried unanimously.
November 9, return of Princess Kaiulani after an absence abroad of eight years.

1898 January 6, President Dole leaves for Washington, D. C., in the interest of annexation.
January 18, completion of Honolulu's new central fire station.
March 4, return of President Dole.
March 16, Treaty of Annexation withdrawn from the Senate.
May 5, Representative Newlands of Nevada introduced an annexation joint resolution in the House of Representatives.
June 2, Dowager Queen Kapiolani presents the U. S. S. Charleston with a silk American flag in grateful remembrance of the honor shown King Kalakaua.
June 6, Red Cross Society organized by ladies of Honolulu.
June 9, first excursion train of Oahu Railroad over their extension to Waialua, now a sugar estate.
June 15, annexation resolution passed House of Representatives on a vote of 209 to 91. The Senate confirmed the same July 6, by a vote of 42 to 21.
July 7, Joint Resolution of Annexation signed at the White House by President McKinley.
August 3, arrival at Honolulu of Admiral Miller on U. S. S. Philadelphia, empowered with U. S. Minister Sewall to carry out the act of transfer.
August 12, flag raising day. President Dole formally cedes jurisdiction and property of the Hawaiian Government to the United States of America. Hawaiian flag hauled down in presence of American and Hawaiian government officials,

American flag raised; marines saluted. Hawaiian government, under the American flag, continues as a Republic until a Commission decides on the form of government for Hawaii. The interim government continued with President Dole governing until June 14, 1900, when Hawaii became a de facto territory of the United States. President of the United States appointed Sanford B. Dole as first Governor of the Territory of Hawaii.

In this year American troops enroute to Philippines, landed at Honolulu for rest; naval vessels called here for coal; the War Department established a military camp at Kapiolani Park and created the Military District of Hawaii, with regulars and volunteers in garrison. The Navy Department established a station at Honolulu, and prepared to create Pearl Harbor into a naval station.

Senators Morgan of Alabama, Cullom of Illinois, Representative Hitt, arrive to join with President Dole and Chief Justice Frear in framing the Organic Act for the government of Hawaii.

Camp McKinley, military post, established at Kapiolani Park. Brig. Gen. Charles King, U. S. A., arrives to assume command of district.

1899 First case bubonic plague showed itself in Honolulu December 12 and held sway for three months. In the work of purifying city part of the city, particularly Chinatown, was accidentally destroyed by fire, Januar 20, 1900, sweeping 38 acres.

1900 Pioneer electric railway in Hawaii was Pacific Heights Ry. scenic route, Honolulu. Regular rapid transit system of Honolulu Rapid Transit & Land Co., inaugurated Aug. 31, 1901.

June 14, Hawaii became a de facto territory of the United States, with S. B. Dole as first governor.

Wireless telegraphy introduced, but company (Marconi system), did not open for business until March 2, 1901.

1902 Prince Jonah Kuhio Kalanianaole, titular prince of the former monarchy, elected delegate to U. S. Congress, as Republican.

Dredging Pearl Harbor bar at entrance, beginning of development of naval station, began February 19.

U. S. Senatorial Commission begins investigation of affairs in re proposal to make changes in the Organic Act, particularly with reference to lands.

Transfer of Anglican church to Protestant Episcopal Church of America from His Lordship Bishop Alfred Willis to Bishop Nichols, of California. Bishop Willis sailed for Tonga.

Commercal Pacific Cable line landed at Waikiki, Honolulu, December 28, by cableship Silvertown, connecting San Francisco

with Honolulu. Messages exchanged immediately; greetings from President Roosevelt and Clarence Mackay. Reception and ball in evening at Palace for officers of Silvertown.

1903 January, S. S. Korea (Pacific Mail) makes record between San Francisco and Honolulu in 4 days, 22 hours, 15 minutes.

Legislature creates county government, making each island a county.

Torrens Land Title system established.

July 31, Alexander Young Hotel opened.

Sugar crop for year 437,991 tons.

August 3, completion of dredging of Pearl Harbor bar.

Gilbert Islanders sent back to their island by S. S. Isleworth.

Robert Wilcox, revolutionist, died.

County Act by Legislature, framed, effective January 4, 1904, dividing islands into five counties, viz, Oahu, Maui, Kauai (with Niihau), and Hawaii (divided into East and West). Supreme Court declared one portion of the Act unconstitutional.

Governor Dole leaves executiveship of Territory, through appointment by the President as federal judge.

George R. Carter, secretary of the Territory, appointed governor. Inauguration November 23. A. L. C. Atkinson named as secretary.

May 13, new Industrial School for Boys opened at Wailee, Oahu.

July 1, Torrens Act for registering and confirming titles to land, passed by Legislature, in effect.

New Oceanic wharf constructed. Plans for excavation of slips for great wharves facing on Allen street.

Old Odd Fellows' building being replaced by four-story brick structure to cost $70,000.

Rapid Transit lines extended into suburbs.

All islands produced banner sugar crop of 437,991 tons for shipment.

August 3, completion of deepening of Pearl Harbor bar; now 30 feet deep at low tide, with width of 200 feet for 2,000 feet.

October 18, crew of French bark Constable de Richmont, wrecked on French Frigate Shoals, October 10, reach Niihau island.

October 22, Schr. Julia E. Whalen, with supplies for Midway Island cable from Honolulu, wrecked on Midway Island.

October, all Gilbert Islanders brought here years ago for plantation service, sent home by S. S. Isleworth.

1907 Legislature provides for establishment of Agricultural College.

Governor Carter resigns governorship, August 15. Judge W. F. Frear appointed and inaugurated that date.

February 25, second lot of Filipinos for plantation field service arrive Nippon Maru; third shipment July.

March, Los Angeles Chamber of Commerce excursion party arrives on S. S. Ohio.

April 27, Oahu Country Club, Honolulu, opens.

May, first party of Congressmen from Washington visited Hawaii to learn about Islands, $15,000 expenses paid by Legislature.

June, more immigrants from Madeira Islands arrive on S. S. Kumeric.

Japanese government, by arrangement with U. S., limits emigrants to Hawaii to 200 a month.

Banner year in Hawaii's sugar crop, with 440,017 tons output.

Pineapple industry assuming proportions.

July 20, Commercial Club opens.

Makapuu lighthouse under construction east end of Oahu, to have most powerful light in Pacific.

Hawaii's koa lumber finds market on American mainland.

February, $410,000 improvement in Honolulu harbor begun by War Department.

1908 March, bids opened for Hilo breakwater. Construction commenced September 12.

Kahului harbor breakwater practically completed at private expense.

Tobacco plantation established at Kona, Hawaii, by Jared Smith.

May, Hawaiian Pineapple Growers' Association organized.

July 16, famous Atlantic Fleet, Rear Admiral Sperry, reaches Honolulu on world cruise.

September 2, Pacific Fleet arrives from San Francisco, Rear Admiral W. A. Swibburne, commanding.

Hawaii presents Mark Twain with koa mantel piece on his birthday in recognition of his friendly interest.

September 11, new McKinley High School opened.

Work begins on additional buildings for Fort Shafter, Honolulu.

Dr. Robert Koch, world's eminent bacteriologist, stops at Honolulu; visits leper settlement on Molokai.

1909 January 4, new municipal government of City and County of Honolulu inaugurated with J. J. Fern, its first mayor.

Pier 7, Honolulu's modern pier, finished.

New royal mausoleum crypt for bodies of members of the Kalakaua dynasty completed at cost of $25,000.

Kauai completes twelve miles railroad from Makaweli to Koloa, company capitalized at $125,000. Runs through sugar plantations.

Hilo Railroad Company has completed fifteen miles to Hakalau from Hilo along scenic Hamakua coast.

Prof. T. A. Jaggar proposes that Massachusetts Institute of Technology establish observatory and laboratory for study of earthquake and volcanic phenomena on brink of Kilauea volcano, Island of Hawaii, as being best location in world. Proposition promised local aid.

October 21, first lot of Russian immigrants from Siberia arrive, comprising fifty families. This and later experiments were not successful and plan was abandoned.

Brig. Gen. John Pershing visited Honolulu; also John Burrroughs, famed naturalist.

Lighthouse established and lighted at Makapuu Point, Oahu; Kalawao, Molokai; Kailua, Hawaii.

August 5, new University Club buildings opened at Haalelea Lawn.

New Methodist church and new Kaumakapili (native) church approaching completion. Mid-Pacific Institute completed.

Memorial arch erected at Kailua, Hawaii, in memory of first missionaries and of Opukahaia and his native Christian comrades.

Revenue cutter Thetis captures twenty-three Japanese bird poachers on Laysan Island, west of Hawaii (part of group). Value of plumage taken was $122,000.

1910 April 15, second federal census of Hawaii taken under direction Dr. Victor S. Clark; total of 191,909 souls, as against 154,000 in 1900.

Dec. 31, "Bud" Mars introduces aviation at Moanalua, near Honolulu.

1911 February, cholera outbreak controlled; under authority of U. S. Public Health Department, all banana plants in Honolulu cut down to prevent yellow fever entering city, on ground they were breeders of mosquitoes.

Honolulu petitions that federal building be located on square opposite old royal palace, instead of on the Mahuka site, in business district.

April 13, S. S. Orteric arrived from Portugal with 1,451 Spanish and Portuguese immigrants.

Naval drydock work at Pearl Harbor naval station progressing; 2,500 piles driven in coral floor of site for a firm foundation.

February, "Pan-Pacific Travel Congress" launched to promote amity between countries in and bordering upon the Pacific.

February 27, Schooner Moi Wahine and U. S. Lighthouse tender Kukui collide in Molokai channer, former sinking. All hands

lost except Captain Sam Mana, who swam twenty miles to Lanai Island.

Lava brick plant established at Kaimuki, Honolulu, capacity 20,000 bricks per day.

Rubber plantation at Nahiku, Maui, appears to be flourishing, with 350,000 trees set out.

McKinley statue in front of McKinley High School unveiled.

Dr. Frank Perret, of volcanic research renown, and Dr. E. S. Shepherd, of the Carnegie Institute, Washington, study Kilauea volcano; secure temperature reading of molten lava, July 30, recording 1010 centigrade.

May, Sheffield Choir, 200 voices, give concerts in Honolulu.

June 18, French aviator Masson makes successful monoplane flight, Schofield Barracks to Kapiolani Park, Honolulu, 6 a. m.

June 22, residents observe Coronation Day in honor of King George V and Queen Mary.

Sousa's Band gave two concerts at Honolulu.

July 9, mass meeting passes resolutions favoring unlimited arbitration between England and United States; Dr. David Starr Jordan talks on International Peace.

August 13, Duke P. Kahanamoku, of Hui Nalu club, makes two amateur swimming records; 100 yards, 55 2-5 seconds; 50 yards, 24 1-5 seconds.

1912 January 22, cornerstone of College of Hawaii laid; building completed in July, cost $66,000.

Library of Hawaii built at cost of $105,000.

Site being dredged on harbor front for Inter-Island Steam Navigation Company's floating drydock.

June 2, Alice Mackintosh memorial bell tower of St. Andrew's Cathedral completed and dedicated by Bishop Restarick.

Fire department commences change from animal to motor equipment.

July 28, Federal Telegraph Co. (Poulson system), opened news service between Pacific Coast and Oahu.

December 14, U. S. S. California first big warship to steam up newly dredged channel from sea to Pearl Harbor Naval Station.

Duke P. Kahanamoku, Hawaii's champion swimmer, goes to Sweden, via New York, making the American team for the Olympic games at Stockholm. His 100-meter dash at Stockholm, July 6, won victory for America and gave him championship of the world; record time, 62 2-5 seconds. Broke own record at Hamburg and at other places. Accorded royal welcome at Honolulu and presented with house and lot at Waikiki.

1913 February 17, Naval drydock, Pearl Harbor, collapsed when water pumped out; new plans for holding bottom discussed and ex-

perts sent by navy to Honolulu to determine new method construction.

Big building year.

Hilo railroad reaches its terminal goal, Paauilo, in Hamakua.

January 30, bronze memorial unveiled at Oahu College on 74th birthday anniversary of late Gen. Samuel C. Armstrong, of Hawaii, Civil War general, and founder of Hampton Institute, Virginia.

June 28, Rev. H. H. Parker completes 50th anniversary of occupancy of Kawaiahao church pulpit, Honolulu.

1914 Primary laws effective at year's elections.

March 17, Centenary of Kamehameha III observed at Kawaiahao church; also at Keauhou, Kona, Hawaii, his birthplace, where a tablet was unveiled. Queen Liliuokalani and the High Chiefess Kekaniau Pratt attended both observances.

Coffee crop for year large, estimated at 45,000 bags.

Sugar output estimated at 620,000 tons, with low market price.

May 27, Chamber of Commerce and Merchants' Association amalgamate, under name of Chamber of Commerce.

February 2, new Matson Navigation Company steamer Matsonia arrives, five days, 4 hours, 6 minutes.

March, new Matson steamer Manoa arrives.

March 2, Capt. H. C. Houdlette, commanding the Oceanic S. S. Sierra, on arrival, rounded out its 100th voyage between San Francisco and Honolulu.

German refugee ships sought and received shelter in Honolulu harbor. German gunboat Geier was interned; sixteen merchant steamers also interned. Japanese battleship Hizen, cruising off Honolulu, captured German schooner Aeolus, and burned and sank prize with copra cargo, outside three-mile limit. Vessel and cargo valued at $80,000.

Mary Castle Trust trustees donate old Kawaiahao Seminary lot in Mission Center to Hawaiian Board of Missions for Mission Memorial building.

August 2, Capt. Henri Berger's 70th birthday honored by special band concert, attended by high officials, when he was decorated with a gold badge in token of esteem for his 42 years of service as director of the old Royal Hawaiian Band.

1915 June 29, P. C. Jones resigns treasurership of Oahu College after 40 years' service.

March 25, U. S. Submarine F-4 sinks while entering the channel to Honolulu harbor from sea cruise. Efforts to raise the submarine were estraordinary and vessel was brought up from 50 fathoms depth of water. She was in a broken, bruised con-

dition and only bones and other almost unidentifiable remains of the officers and crew were found.

1915 December 6, S. S. Great Northern departs from Honolulu, 11 p. m., reaches San Francisco in record breaking trip, 3 days, 18 hours.

1916 Year of road building on all islands.

Piers, 8, 9 and 10 under construction at cost of $285,000, all concrete piers and decks.

Kuhio wharf, Hilo, completed. Protected by breakwater.

Inter-Island S. S. Co. installing second coaling plant.

Coaling plant, with wharf, railroad and hoisting towers in operation at Pearl Harbor naval station; 1,000-foot concrete wharf at head of drydock is nearing completion at navy yard; naval high power radio station practically complete.

United States accepts Civic Center site for Federal building, giving up original Mahuka site. To construct million-dollar building.

Cornwell ranch on Maui sold to H. W. Rice for $215,000.

Princeville plantation property, Kauai, sold to Lihue Sugar Plantation for $250,000.

Fifteen new buildings finished at Fort DeRussy, cost $100,000.

Hilo Federal building, costing $200,000, almost completed.

Hawaiian Sugar Planters' Association, in view of high prices for sugar, evolved plan for bonus payments to all employees, office, mill and field. Estimated bonus payments $4,000,000.

Government plans restoration of the more important ancient Hawaiian temples (heiaus) found worthy of preservation.

Mme. Melba revisits Honolulu and gives concert.

November 30-December 2, Maui holds its first county fair at Wailuku.

February 4, interned German steamers Holsatia, Setos, Pommern, Prinz Waldemar and others, set fire to by their German crews, and machinery wrecked. Gunboat Geier likewise wrecked. American bluejackets and marines save Geier from destruction. Captain Grasshof surrendered his vessel which was under parole. Officers and men taken to military posts for imprison-

March 19, severe rain storm sweeps Oahu; 13.36 inches rain fall in 24 hours; roads badly damaged.

June 5, former Mayor J. J. Fern (Dem.) reelected.

Hawaii enters war by giving liberally to all calls for funds to conduct the war against Germany. First Liberty loan drive, in June, contributed $4,857,850, far above estimate; the second, in October, $8,060,800, going over allotment by $5,000,000. The army alone subscribed $1,269,150. Red Cross funds contributed totaled $233,291.25.

ment. Other merchant vessels were Longmoon, Straatssekreter Kraetke, Gouverneur Jaeschke and schooner Hermes; also steamer O. J. D. Ahlers, at Hilo.

German gunboat Geier, reconditioned, renamed U. S. S. Carl Schurz, commissioned and goes to Atlantic where later it was sunk in collision with an American ship.

Island of Lanai sold to F. F. and H. A. Baldwin for $588,000 for a cattle ranch.

Royal Hawaiian hotel sold to Army and Navy "Y" for $250,000.

Ainahau, once home of Princess Likelike and Princess Kaiulani, at Waikiki, sold and divided up into small building lots.

Big building schedule underway in outer suburbs and far into valleys back of Honolulu.

"Honolulu Hale," adjoining old post office on Merchant street, built of coral blocks, constructed in 1843 as Hawaii's first executive building, razed.

April 13, new Matson liner Maui given an ovation on her maiden voyage from San Francisco. Soon afterward the Maui, Matsonia and Wilhelmina were commandeered by the U. S. government as transports in the Atlantic.

May, Kilauea volcano unusually active.

July 31, war registration throughout Hawaii, with total of 25,970.

October 30, officers and crew of Schr. Churchill, wrecked on French Frigate Shoals, brought to Honolulu in sampan.

November 1, draft day, 300 men being drawn in each of the six draft districts.

November 11, former Queen Liliuokalani dies at Washington Place. State funeral week later from former Royal Palace. Interment in Kalakaua crypt, at Royal Mausoleum in Nuuanu Valley.

November, another Congressional party from Washington visits Islands on invitation of the Hawaiian Legislature, all expenses paid. Trip halted by death of Queen Liliuokalani.

1917 January 23, Hindu poet, Rabindranath Tagore, visits here a day.

April 3, Sir Ernest Shackleton, explorer, a visitor.

Rev. H. H. Parker, pastor of Kawaiahao (native) church for 54 years, resigns.

Dr. W. T. Brigham, director of the Bishop Museum, Honolulu, from 1889, resigns and is appointed curator emeritus.

Capt. William Matson, founder of the Matson Navigation Co., old time master of sailing vessels between San Francisco and Hilo, dies at San Francisco.

Sept. 28, new Pearl Harbor radio station formally opened, exchanging messages with Sayville, L. I.

November 1, copper pennies, 5,000, imported by banks because of small war taxes needs; first to be used here.

1918 December 3, gale blowing 52 miles an hour struck Honolulu, lasting three days, uprooting thousands of algaroba trees, wrecking telephone-electric wire poles. Damage estimated $500,000.

1919 Hawaiian senate votes down female suffrage.

April 21, Fifth Victory Loan drive raised $5,005,650, or $217,650 above quota.

April—Summary of Hawaii's share in various war loans, Red Cross, United War Work, etc., covering war objects, showed total of $34,000,000.

April 30, fiftieth anniversary establishment Y. M. C. A. in Honolulu observed.

June 11, Kamehameha Day, one hundredth anniversary of death of Kamehameha the Great observed with historical procession.

July 3, two army seaplanes left Luke Field 9:10 a. m. with one bag mail, and arrived at Hilo 1 p. m., 190 miles.

Bank of Honolulu owned by Irwin interests, sold to Honolulu capitalists.

August 21, formal dedication Pearl Harbor Naval Station drydock, with Secretary of Navy Josephus Daniels, principal speaker, accompanied by Admiral Parke, engineer of dock. Said it would be available to merchant marine vessels. Daniels arrived on U. S. S. New York.

Sept. 29, eruption of Mauna Loa, at elevation of 10,000 feet. Lava flowed rapidly down mountain, crossing government road in Kona district and fell into sea at Alika. Followed by tidal wave of Kona coast, October 2. Eruption ceased Nov. 11.

October 31, Admiral Lord Jellicoe, hero of Jutland, visits Honolulu on H. B. M. S. New Zealand.

Territory purchases Ala Moana property (Kewalo), to dredge ship slip and build wharf for lumber carriers; purchase price $125,000.

Territory purchases shore frontage at Kapiolani Park for War Memorial Park, cost $200,000.

1920—April 11, opening of hundredth anniversary of arrival of first American missionaries in Hawaii; special guests from mainland representing missions, churches, colleges; included historical procession, historical Hawaiian pageant at Rocky Hill, Punahou, depicting old Hawaiian life, arrival of missionaries, education of Hawaiians, etc. Eminent mainland speakers at Kawaiahao church. Celebration lasted week. Prince of Wales was special guest at the Hawaiian Pageant, April 13.

April 13—Prince of Wales arrives on H. B. M. S. Renown.

1921—Gov. C. J. McCarthy (Dem.) resigns office to accept Honolulu Chamber of Commerce representation at Washington.

Wallace R. Farrington (Rep.) named Governor by President Harding.

July 9, Hawaiian Homes Act (Rehabilitation Act, passed by Congress, providing for Hawaiian Homes Commission at Honolulu, to set apart territorial lands for Hawaiians in "back to soil plan." This was life hope of Prince Kalanianaole, delegate to Congress. First experiments to be on Molokai.

Reclamation of Waikiki Swamps (Honolulu) commenced; provides for drainage canal to open sea and filling in.

T. H. Davies & Co., business block ($1,600,000), an art structure of unusually attractive design completed.

August, Pan-Pacific Educational Conference convenes, to discuss possibilities and needs of education in the several countries, viewed from standpoint of their civilization, form of government, etc. Delegates present from many countries.

September 19, S. S. Empire State makes run from Yokohama to Honolulu in 8 days, 40 minutes. Following month Golden State (Pacific Mail), made run in 7 days, 18 hours.

Oysters planted at Pearl Harbor and Kaneohe Bay, Oahu; also rainbow trout eggs from Utah, Colorado, placed in Kauai island streams.

November 2, Schr. Carrier Dove wrecked at Kalae o Kalaau Point, Molokai, with copra cargo from Tonga. Total loss. August 2, Historic Ainahau, residence in monarchy times of Princess Likelike and daughter, Princess Kaiulani, burned. English steam yacht Cutty Sark (Maj. Henry Keswick, M.P.); Swedish yacht Fidra, formerly Lord Dunraven's racing yacht Caseiad; American steam yacht Aloha (Commodore James, N. Y.), visited Honolulu.

October, Aloha Press Congress (Press Congress of the World) convened at Moana Hotel, delegates from all parts of world, to discuss press service.

1922 January 7, Prince Jonah Kuhio Kalanianaole, last titular prince of the monarchy, nephew of King Kalakaua, delegate to Congress from Hawaii for 20 years, dies at Waikiki.

January 7, hundredth anniversary of first printing in Hawaii on missionary press, Honolulu.

April 1, opening of million-dollar Federal building, Honolulu.

April 20, opening of historic Washington Place mansion as Governor's official residence.

Princess Royal Victoria Kamamalu,
sister of Kamehameha IV and V,
a dashing beauty of their courts
and an accomplished musician
who began the "quintet
club" movement.

"The wind from over the sea,
Sings sweetly Aloha to me;
The waves as they fall on the sand,
Say Aloha, and bid me to land."

—*From Redding's "A Song to Hawaii."*

June 22, J. S. McCandless, Aloha Temple, Honolulu, new Imperial Potentate of all Shrinedom, returns home accompanied by 2,000 mainland Shriners as honor guard.

July 17—Arrival of S. S. City of Los Angeles, inaugurating new Los Angeles Steamship Company service to Honolulu. Other liner, City of Honolulu.

Albert Pierce Taylor is a Western man, whose home is now in Hawaii, where for twenty years he has been connected with the editorial force of "The Honolulu Advertiser," of Honolulu. He has made a study of and is a recognized literary authority today on things pertaining to Pearl Harbor and the defenses of Hawaii, and Hawaiian history. During the 1896 campaign of the National Silver Committee at Washington, Mr. Taylor was assistant secretary of that organization. Later in 1896 he joined the Cuban revolutionists and was arrested by the Spanish, imprisoned at Havana by Gen. Weyler and deported. In 1899, as a newspaperman he was aboard the U. S. army transport Siam, that was almost engulfed in a typhoon off Luzon, losing 371 out of 373 horses and mules. Mr. Taylor's graphic description of the disaster went around the world. For two years Mr. Taylor occupied the position of chief of detectives in Honolulu. In every way he is qualified to tell the story of Hawaii as it should be told.

He was born in St. Louis, December 18, 1872; lived in Denver, to 1876; was almost the first boy to go to Leadville, Colorado, 1876-1877, when it was a roaring mining camp. Lived in Salt Lake City from 1882 to 1895; was assistant secretary Silver Party convention, St. Louis, 1896. Secretary to Hawaiian Annexation Commissioner at Washington, 1897-98. Arrived in Honolulu, August, 1898, and was one of secretarial force with the U. S. Senate Commission which gave Hawaii its Organic Act. In 1913-14 represented Hawaii at Panama-Pacific Exposition, San Francisco; secretary Hawaii Promotion Committee, Honolulu, 1915-1917. With Honolulu Advertiser editorial staff again from 1917. —*Mid-Pacific Magazine.*

RULERS OF HAWAII

KINGDOM OF HAWAII—KAMEHAMEHA DYNASTY

Name.	Birth.	Accession.	Death.
Kamehameha I	Nov. —, 1736	1795	May 8, 1819
Kamehameha II	1797	May 20, 1819	July 14, 1824
Kamehameha III	Aug. 11, 1813	June 6, 1825	Dec. 15, 1854
Kamehameha IV	Feb. 9, 1834	Jan. 11, 1855	Nov. 30, 1863
Kamehameha V	Dec. 11, 1830	Nov. 30, 1873	Dec. 11, 1872
Lunalilo	Jan. 31, 1873	Jan. 8, 1873	Feb. 3, 1874
KINGDOM OF HAWAII—KALAKAUA DYNASTY			
David Kalakaua	Nov. 16, 1836	Feb. 12, 1874	Jan. 20, 1891
Liliuokalani	Sept. 2, 1838	Jan. 29, 1891	Nov. 11, 1917

Monarchy abrogated, January 17, 1893.

Provisional Government established January 17, 1893.
Republic of Hawaii established July 4, 1894.
Hon. Sanford B. Dole named President of Hawaii January 17, 1893; again, July 4, 1894; retained Presidency to June 14, 1900.

GOVERNORS OF HAWAII, TERRITORY OF UNITED STATES, FROM JUNE, 1900

Sanford B. Dole	
George R. Carter	Appointed by the President of the United States
Walter F. Frear	
Lucius E. Pinkham	
Charles J. McCarthy	
Wallace R. Farrington (App't'd 1921)	

UNIVERSAL
LIBRARY

110 916

UNIVERSAL
LIBRARY